

# Body Politic

A MAGAZINE FOR GAY LIBERATION

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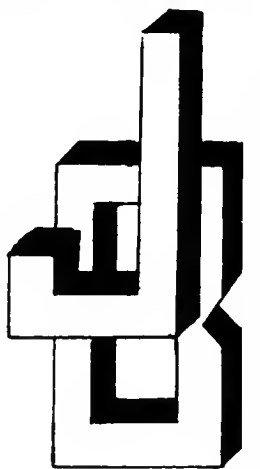
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# Body Politic

A MAGAZINE FOR GAY LIBERATION

"The liberation of homosexuals  
can only be the work of  
homosexuals themselves."  
— Kurt Hiller, 1921 —

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## THIS ISSUE

NUMBER 101 □ MARCH 1984



photo: courtesy of the Kinsey Institute

Tom Waugh takes a calm, reasoned analytical look at some photographs from earlier times, now part of the collection of the Kinsey Institute for Sex Research, differentiating the roots of good and bad in the gay images we see today.

## 7: Moral Panic

When the the roving circus known as the Fraser Commission on Pornography and Prostitution rolled into town, Chris Bearchell went to have her say — and a good look around. What she saw there, and at a later conference on violence, has made her wonder about the alliances the anti-porn movement is forging. Chris also examines the censor board's cutting of the feminist film *Born in Flames*; Kevin Orr looks at the pages in *Torso* that Canada Customs made sure you couldn't see; Ken Tomilson explores the potential effects of anti-hate literature laws; and World news covers the battle over proposed anti-porn legislation in Minneapolis.

## 17: Getting away with murder

In 1978, Dan White walked into San Francisco City Hall and assassinated Mayor George Moscone and gay Supervisor Harvey Milk. In 1984, he is a free man. Michael Rowe recounts the strange case of an All-American Boy facing All-American Justice.

## 35: Dying and living

When people around Los Angeles writer/activist Michael Lassell began to die, he decided he had to find a way to deal with it, to talk about it. Here, he does, "trying to do it without dying a little myself, and this time you get to listen."

## Hurry back

In his column this issue, Ian Young announces that he'll be taking a leave of absence until the late fall, meaning that his fans won't be able to find his regular small-press ponderings in "The Ivory Tunnel" for the next few months. Ian, planning work on a few other projects, will still be doing writing about books; keep an eye on *Pink Ink* and *Philadelphia Gay News* for some of his work.

Ian has, indeed, been writing for *The Body Politic* since the Pleistocene era, as he says. We don't often get to thank our writers for that kind of dependable, and skillful, contribution, so we'd like to take this opportunity to do so now. Thanks, Ian. We're looking forward to your return.

## Regular departments

- 4:** Letters to *The Body Politic*
- 22:** Out in the City, our regular Toronto calendar and listings section
- 34:** Jane Rule's "So's Your Grandmother"
- 40:** Joy Parks's "Shared Ground"
- 41:** "The Ivory Tunnel" by Ian Young
- 42:** Classifieds ads
- 50:** Network, *TBP's* listing of gay, lesbian and related organizations across Canada
- 51:** Not "The Back Page," unfortunately. It will return next month





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## LETTERS

### A crummy way to make a buck

Danny Cockerline's analysis of the motivations behind the efforts of various community groups to control street prostitution could do with some close scrutiny itself.

Yes, prostitution should be completely decriminalized; yes, the cops and repressive community organizations should collectively fuck off. However, I take extreme exception to Mr Cockerline's problematic thinking regarding the institution of prostitution. Perhaps (and we're talking a big "maybe" here) in a world far different from this one, the exchange of sexual services for cash could potentially function in a non-exploitative way. But the reality of prostitution is a tragedy. Face it, pal, it's a pretty crummy way to make a buck. And yet here is Mr Cockerline attempting to peddle some romanticized bullshit about prostitutes as sexual outlaws rebelling against the establishment.

Prostitutes do *not* fuck with the system on any level; the system fucks with them on *every* level. Many women turn to prostitution not because they reject "compromising themselves in marriage" (Cockerline's theory), but because for a variety of reasons they find themselves trapped: lack of money, education, marketable job skills, maybe a drug problem or a background of sexual (often incestuous) victimization. In counterpoint to this, we find Cockerline glibly stating that prostitution "provides another option for women and young people who need to escape the nuclear family." Some option!

Cockerline describes those who patronize prostitutes as "the cheaters" and "the unattractive," conjuring up images of henpecked hubbies and pimply fatsos looking for a little lovin'. Men of all types seek out prostitutes because they are sick scumbags who need the pathetic power rush they achieve from "buying" another human being. Cockerline chides those who aren't "appreciative of the prostitute's contribution to a city's diversity." I get the feeling that for all his much-vaunted "sympathy," Cockerline doesn't really see prostitutes as people, but as "colourful" additions to the ambience of his night-time cruising.

Rhonda Naeseth  
Toronto

### Lamentable response

*An open letter to the Board of Directors of Gays of Ottawa:*

I sincerely regret the Board's decision to stop selling *The Body Politic* at the GO Centre.

Not only is the decision itself outrageous, but it unwittingly betrays even those who have supported GO's official position on the Red Hot Video issue. GO's letter to *The Body Politic* stated eloquently the position that the debate should be about violence toward and exploitation of women. This letter was published by the Body Politic Collective. In its response to GO, the Collective addressed these issues but spoke strongly of the dangers of censorship (in any guise). In its subsequent decision to boycott *The Body Politic*, GO would seem determined to make the Collective's point for them.

*The Body Politic* will no longer be sold at the GO Centre. Am I to assume that the Board does not impugn the integrity of the Collective? Does the Board simply disagree with the reply? If the latter, we at Gays of Ottawa would seem to have learned well the lessons of our oppressors! Have we fallen into the trap as a result of our unholy alliance with the anti-pornographic right? I think not. The petulance of the politically correct within our movement has always been no less a tyranny than the righteousness of the "moral" majority without.

In the past, I have chosen to make my contributions to our movement almost exclusively through my local organization. For the first time, however, I feel that the trust implicit in such a choice has been betrayed. Therefore, for the duration of this outrageous boycott, and while maintaining full membership and activity in Gays of Ottawa, I will be redirecting my financial support to the Body Politic Collective.

I urge the Board of Directors of Gays of Ottawa to reconsider its decision on the sale of *The Body Politic* at the Centre. Further, I urge all members and supporters of GO to inform the Board that its decision is an unworthy response to *The Body Politic* and an unacceptable reflection on the membership of Gays of Ottawa.

Dennis A Simonin  
Ottawa

Bravo to Chris Bearchell and Craig Patterson for trying to knock some sense into the collective head of the Gays of Ottawa Board of Directors on the subjects of sexism, racism, misogyny and censorship (Editorial, *TBP*, Jan/Feb). The GO Board retaliates by petulantly practising its own form of censorship: "If you don't agree with us we won't sell your newspaper." They still want to read it however. So they continue to buy one copy "for the library."

This incident is unfortunately typical of several which indicate that GO is no longer living up to its promising beginnings. I will cite only the worst example of several. In 1982 GO changed its General By-Law to allow for equal representation by sex on its Board of Directors. While that aim may have been laudable, the procedure followed to bring it about was illegal. On raising the matter by offering to help GO stay within the law, I received two responses, both untenable. The first was simple denial of the illegality, which indicated ignorance of the law on the part of people who should know better. The second, far more damning, was that since this change was desired by a majority of members anyway, there was no necessity to observe due process of law.

We all know only too well where unthinking acceptance of majoritarian tyranny leads us. On a previous occasion it was to Sachsenhausen.

Thus GO is not prepared to observe toward minorities within itself those basic human rights which it insists that society and the state observe towards all minorities, notably our own. For an organization which advocates human rights, such a position is hypocritical and ethically reprehensible. It negates those



**“We don’t need Carole Pope dismissing our sexual labels as evidence of paranoia.... Please, please let us homosexuals define ourselves....”**

few initiatives in this field which GO has taken since. The attitude displayed by the GO Board toward the major issues of sexism, racism, misogyny and censorship is lamentably in this same vein.

C W K Heard  
Ottawa

## False messiah?

It appears that there is some confusion in the minds of some *TBP* writers as to what magazine they are writing for. *NOW* covers stars like Carole Pope and info on CFNY. *TBP* — “The liberation of homosexuals can only be the work of homosexuals themselves” Kurt Hiller, 1921 — covers anything as long as the focus is on the homosexual and the gay community. I’m sure there is a *TBP* story in Pope — “Gays and the false messiah”? — but we don’t need Pope dismissing our sexual labels as evidence of paranoia, *without comment from TBP writers*. Please, please let us homosexuals define ourselves, our gay culture, and where we’re going.

I realize *TBP* is exhausted from battle (it got new blood), is financially drained (needs new sources of income), but remember Kurt Hiller!

Tom Robinson, give me a song.

Proud to be gay,  
Alex Liros  
Toronto

## Unconditional love

Two weeks before the beginning of this ominous 1984, I broke up with my lover. Two weeks shy of our one year anniversary together, I resolved to end a one-sided relationship in which my partner had grown increasingly cold and indifferent to me. As my previous three relationships had ended in the same unrequited love, I went about lamenting on an all too common gay malaise — the seeming inability of gay men to willingly, feelingly and reciprocally sustain a long-term love relationship.

Then one frigid evening in one of our local drinking establishments, as I was extemporizing to a friend about the half-hearted, “I care about you in my own way” philosophy of my most immediate former lover, my friend stopped me in mid-sentence. He said, “Although your lover disdainfully rejected your love, although you were endearing to him only on his terms, you still had something. So many people never make physical love and feel an inner, giving love at the same time. Be thankful. For somehow, strangely enough, his lack of generosity made you a more generous person because you gave of yourself to him. Frequently, we just remain locked in our separateness and isolation from each other. Be thankful that no matter how it ended, you had that larger-than-life feeling in your commitment to him.”

And so, unlike most of my other gay friends who rallied about me like a Greek chorus to chant that they never really liked my ex-lover anyway, this one reminded me that even unrequited love was an energizing experience in and of itself. He reminded me that love isn’t simply loving one person, but that it’s the positive attitude we have about each

other, and about our very existence and sense of self.

In 1984, as we continue to liberate ourselves from any lingering guilt feelings we have about who and what we are, as we liberate ourselves from the hysteria surrounding the AIDS issue, I hope that we do not liberate ourselves from our ability to love each other, unconditionally.

Brian Samuel  
Toronto

## Bewildering antagonism

In response to Peter Bu’s letter of objection to your article on the Hong Kong law reform report (*TBP*, Jan/Feb), we from the Gay Asians of Toronto would like to say that the article was written after careful consultation with our group, and as such had our full support in its statements.

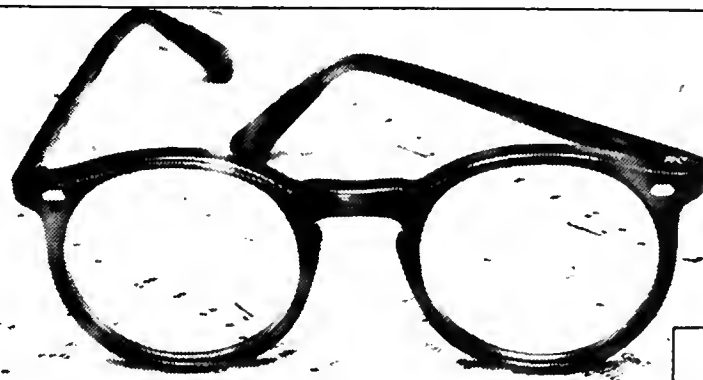
We find Mr Bu’s apparent antagonism to both the article and the report most bewildering, and many of his statements unjust and inaccurate. First and foremost, both we and the author were aware that the report’s recommendations are far from ideal, and certain of its provisions objectionable. However, the report recommends the decriminalization of homosexual acts between consenting adults in private; compared to the existing legislation, under which buggery is a criminal offence punishable by life imprisonment, this is a significant step in the right direction. It may be justly argued that the report does not hold homosexuality in high esteem, and that it argues from a pro-human rights rather than a pro-gay point of view, but until such time as the gays of Hong Kong are ready to stand up and fight for their rights, it is hard to expect the situation to be otherwise.

Mr Bu also trivializes and distorts some facts about the report. His statement that “the report — like Queen Victoria — ignores lesbians. Sounds great, eh?” was simply groundless: the report states very clearly that lesbianism is not illegal under the present legislation, and does not recommend it to be otherwise (p 135, section 11.56).

What alarms us most, however, is Mr Bu’s implication that the reform movement would only mean freedom for a few because the majority of Hong Kong gays are prostitutes. This is obviously absurd. Contrary to Mr Bu’s stereotypic belief that most Asian gays in Hong Kong live on their white clients, most in fact practice homosexuality of their own free will and are not necessarily forced into it by poverty. A lot of the prostitutes are actually victims of exploitative organizations rather than of the law.

Our view is that the decriminalization of homosexual acts in Hong Kong would enable the majority of its gay people to enjoy the basic human right to privacy that the present law denies them. It is a key step in furthering the gay liberation movement in Hong Kong. The report itself, despite its obvious pitfalls, is still a valuable document not only because it argues for the decriminalization of homosexuality, but also because it contains the most complete and in-depth

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"I have been a loyal customer of the Bay for many years, but I have never visited your washrooms for any reason. Now I will never visit your store either."

collections of both historical and contemporary views and facts about homosexuality in the Hong Kong Chinese population. As such it should not be unjustly discredited.

Unless Mr Bu's self-oppression has led him to believe that most of Hong Kong's native gays are prostitutes to the white colonists and would therefore not be able to benefit from a basic change in legislation to acknowledge their rights and dignity, we urge him to join us in supporting a first step in our long and difficult journey to total liberation.

Alan Li, on behalf of  
Gay Asians of Toronto

### A force to contend with

Something I just read in *The Body Politic* brought tears to my eyes. I refer to Jane Rule's article on pornography (Jan/Feb '84). With her bittersweet prose, she is helping to sharpen our awareness of the magnitude of "us."

We are a force to contend with in this world — witness the many battles on so many fronts — and we have formidable strength. It's a long process though, as we all need time, our own time, to draw the battle lines, to define the dimensions of our unique struggles in the world. In these wars, which we as caring gay men and women must fight — against AIDS, racism, anti-semitism, sexism, homophobia, and the ultimate nuclear horror — we desperately need the thoughtful work of writers like Jane Rule.

Elizabeth Bolton  
Montreal

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You are, of course, aware that the usual police method of responding to such activities is to pose as men who are interested in participating in such illegal acts. and, therefore, in the end help to perpetuate the problem. Their methods, and your open support of them, are nothing short of malicious and are much more immoral than any of the behaviour they are trying to stem.

I have been a regular and loyal customer of The Bay for many years, but I have never visited your washrooms for any reason. Now, I will never visit your store either.

S R Atkinson  
Toronto

The following letter was sent to all gay community groups in Ontario this January:

I am writing to you in my role as "gay representative" to Ontario's Provincial Advisory Committee on the Acquired Immune Deficiency Syndrome. As you may know, in June of 1983 the provincial government set up a committee mandated to investigate the medical consequences and social impact of AIDS in Ontario. It was to help the government prepare against the predicted rise in cases by fostering medical research, doing professional and community education and working to reduce the negative social impact the epidemic was creating.

Not surprisingly, the committee was initially made up of health professionals and experts with no attempt to seek the input of the communities most affected by AIDS. After being criticized for this obvious deficiency, in September the Provincial Advisory Committee asked for representatives from the hemophilic, Haitian and gay communities to join them. As a Toronto gay physician I was approached and now sit as an intermittent and non-voting member of this committee, struggling to have the concerns of gays heard and considered.

In writing to your group I wish to get the word out that we have a voice, however muffled, on this issue. Input from gay men and lesbians in places other than Toronto is needed. I am interested in hearing from groups and individuals about their AIDS-related concerns. If there are cases of prejudice or discrimination by health care workers, or others, to gay people, this should also be raised.

If there is sufficient interest in your community, I would be willing to attend a meeting on this issue. Speakers, including myself, would enjoy coming to talk on the health and social aspects of AIDS. This could be followed by a forum where your members would have the chance to express their concerns for me to take back to the Provincial Advisory Committee.

At this time, let me remind you of the AIDS Committee of Toronto (ACT) which was set up to offer educational resources, patient support, and political lobbying around AIDS. ACT's major base of support is the Toronto gay community and in the last nine months has done much to lessen the effects of this epidemic.

I can be reached by phone or mail at the ACT offices in Toronto, and am looking forward to hearing from you.

Evan Collins  
AIDS Committee of Toronto  
Box 55, Stn F, Toronto, ON, M4Y 2L4  
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The Body Politic welcomes your letters. Send them to us at: Letters, TBP, Box 7289, Stn A, Toronto, ON M5W 1X9. Letters selected for publication may be edited for length.



# **PORNOGRAPHY PROSTITUTION AND MORAL PANIC**

**CHRIS BEARCHELL OBSERVES  
 THE LATEST ATTEMPTS TO JUSTIFY  
 CENSORSHIP, AND PONDERES LIFE UNDER THE  
 NEW SEXUAL McCARTHYISM**

**T**he Fraser Committee on Pornography and Prostitution has all the makings of a good, old-fashioned travelling road show. Excited whispers announce its imminent arrival. Righteous tongues and fingers have plenty to wag about. Everyone, from the most respectable to the least reputable, wants to gawk and have a say. But, predictably, it's the respectable who are given the most respect. The rest — gay people and a small but growing number of sex-trade workers, some of them feminists — raise their voices in protest amidst the babble.

The babble? Pro-family moralists who favour further restrictions of prostitution and pornography. Politicians who favour whatever they think their constituents most want to hear — usually more law and order. Feminists who support prostitutes but oppose porn. And a few feminists and gay liberationists who oppose sexist pornography and censorship and criminalization of prostitution. (Admitted consumers of either branch of the sex industry have been conspicuous by their silence — this porn fan, for instance, didn't have time to explain her preferences, and the anti-prostitution crusader rumoured to have had liaisons with 14-year-old hustlers didn't, understandably, own up to his.)

It's easier to make light of it now, but as I sat in the Toronto hearing surrounded by gay journalists and activists, hookers, hustlers and strippers — a collection very much the object of hostility for other observers and participants — and as most other deputants to the committee made their pleas for more laws, greater control and more power, one palpable feeling grew hour by hour: that our very existence was threatened by this charade, and by the larger process it is a part of.

Periodic moral panics and the political scapegoating of sexual minorities have been a part of life in this land for the decade and a half I've been involved in politics. What's so alarming about it this time? Well, for one thing, it's on a grand scale.

Until now, such campaigns have been fairly routine, local diversionary political manoeuvres, or part of the usual way police accumulate the statistics they need to justify increased budgets.

The extensive street solicitation that currently alarms Vancouver's West End residents was brought about by the diligent efforts of several city administrations. In 1977, when the notorious hippie-basher Tom Campbell was still mayor, the city commissioned a report on prostitution from anthropologist Monique Layton. The report made all the usual liberal recommendations about discontinuing arrests in favour of providing economic alternatives to people in the business, and detailed the workings of night-clubs that provided heterosexual prostitution for upper- and middle-class men. A secret and expensive police investigation also examining the clubs led to a two-year court action against them, during which time old-fashioned moralist Jack Vollrich was elected to the mayor's chair.

The pressure on the clubs ensured that

those who were soliciting were turned out onto the streets. And no sooner had the court case ended than the Hutt decision came down: as a result of a Vancouver prostitute's challenge to the soliciting section of the Criminal Code, the British Columbia Supreme Court ruled that, to be an offence, soliciting had to be "pressing and persistent."

Present mayor Mike Harcourt inherited the problem. A moralist in modern drag, he doesn't care if prostitution goes on, he says, just as long as Parliament passes laws to get it off the streets and out of sight.

In some cases, morality campaigns are the result of *internal* police politics — that's one of the favoured explanations for the 1981 Edmonton bath raids — or of special local conditions — the pre-Olympic crack-down on Montreal's gay bars in 1976, for instance. Sometimes such campaigns have regional implications. Toronto's "clean-up" of Yonge Street massage parlours in the late '70s not only swelled the ranks of street prostitutes by forcing indoor sex-industry workers out onto the pavement, it also heralded the beginning of Ontario Attorney General Roy McMurtry's political gay-bashing.

"Societies appear to be subject every now and then to periods of moral panic," says Stan Cohen in his book *Folk Devils and Moral Panics*. "A condition, episode, person or group of persons emerges to become defined as a threat to societal values and interests; its nature is present-

ed in a stylized fashion by mass media; the moral barricades are manned by editors, bishops and politicians and other right-thinking people... Sometimes the panic is passed over and forgotten, but at other times it has more serious and long-term repercussions and it might produce changes in legal and social policy or even in the way societies conceive of themselves."

"Sexuality has a peculiar centrality in such panics," Jeffrey Weeks observes in *Sex, Politics and Society*, "and sexual 'deviants' have been omnipresent scapegoats." And the Fraser Committee, or rather Justice Minister Mark MacGuigan's agenda, of which the Committee is only a part, threatens to catch sexual minorities in legal changes that may make them the long-term scapegoats of a new sexual McCarthyism.

A decade and a half ago, important changes in both sex and law were settling into place in western capitalist nations. From the increasingly obvious use of sex as an inducement to consumption in advertising to the increasing explicitness of sex in pornography, social life was becoming eroticized. At the same time, a liberalization of law was taking place in North America and Europe that placed an individual's consent — rather than public morality — at the centre of the law's concern about private behaviour. Weeks calls these changes "a major legislative restructuring, a shift in the mode of regulation of civil society." Radical ques-

tioning of society, sparked largely by US atrocities in Vietnam, was widespread at this time. The Vietnam War era also meant a continuation of the post-war boom for economies like Canada's, which was keyed into the war effort, and that meant further extension of relatively affluent lifestyles. As the anti-war movement forced the US withdrawal, the economy and radicalism waned. The chill of the current right-wing political backlash began to set in. Feminists and gay liberationists worried that the backlash would mean a further marginalizing of their concerns, increasing conservatism in their movements and an erosion of the gains made during the '60s. Developments in the current debate about pornography and prostitution may represent the realization of some of our worst fears.

Another alarming thing about the Fraser Committee is that it's being given a progressive cover by feminist support for the anti-porn movement. The day before the Toronto hearings began, some members of the Fraser Committee attended a symposium called "Media Violence and Pornography."

The event was sponsored by the Canadian Coalition Against Violent Entertainment (CCAIVE) and chaired by David Scott, a therapist who has a reputation in the Toronto press as a spokesman against violence against women. The 20 US "experts" (less than a third of them women), who dominated the agenda and gave the event its international pretensions, cost a lot of money to import. And that money came out of the pockets of those attending: it cost \$40 to get in. Only \$10, though, for members of the media — certain media, anyway. When four of us from *The Body Politic* tried to pre-register, we were told that all but one of us would have to pay the full rate. No such restrictions were placed on the number of reporters allowed from the *Globe and Mail*, the CBC, the *Willowdale Mirror* or *Now*.

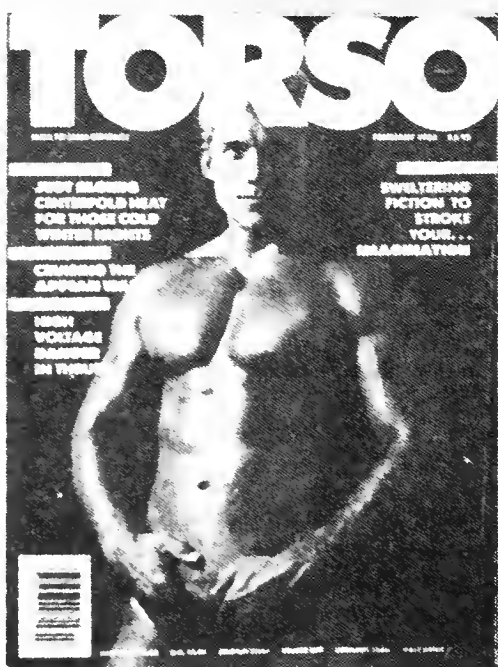
CCAIVE also restricted participation to those 18 years of age and older, allowed no questions from the floor and began with a religious service. The \$40 fee included one plastic lunch, but no day-care. There were no deals offered to students or the unemployed.

The agenda included in the conference press kit noted that, in order to "avoid controversy," hot topics like abortion and homosexuality were not to be addressed. All the speakers had apparently agreed to this, but one, Dr Pauline Bart of Chicago, used some of her time at the podium to defend her pro-choice position on abortion. For this, she was pounced on in the hallway by CCAIVE president Joan DeNew, who threatened punishment for her violation of the rules: the conference might decide not to cover her hotel bill.

There was other evidence of ruthlessness among the organizers. I discovered that a friend, a stripper who *had* managed to get in at the \$10 press rate only after being told rudely and condescendingly to behave herself, was likewise suspect. She had been working with the YWCA to organize a strippers' sup-

*continued on page 9*





## TORSO:

### Censorious customs: Canadian literary criticism — with a vengeance

**M**r and Mrs Canada slept easy during those long nights in February, safe in the knowledge that this country's customs agents were protecting citizens from anything that might chase the mid-winter blues away.

A case in point is *Torso* magazine, a gay male glossy with claimed Canadian sales of 20,000 copies per issue, which sported eight and a half white pages with the word "censored" splashed across them in the February issue. The responsible parties were officials in the Prohibited Importations section of the Tariff Program of the Department of National Revenue's Customs and Excise Branch. They took exception to several things, but especially to a short fiction piece called "Men Alone."

There's nothing very atypical about "Men Alone." The story, set in west Texas, uses a "peeper" who observes three men masturbating. The first one jerks off in front of a mirror and ejaculates into a cup of tea. The second man stuffs the heat-shrink plastic from a record album into a rolled-up athletic sock and squirts pink gel into the apparatus. He places this over his penis, and his penis between the mattress and box springs of his bed. The third man, Bret, keeps a chalk mark on the garage floor and tries to ejaculate past it. "Competition has always meant a lot to Bret."

The other censored parts of the magazine include one of seven photos by Atlanta photographer Roger Rutherford, showing a man's two hands clasped around his penis, and three and one half pages of magazine, 8mm film, underwear and penis-enlarger-device advertising.

According to *Torso* publisher Donald Embinder, customs inspectors normally demand that black dots be printed onto parts of certain photographs before a magazine can enter Canada. When the February issue was submitted to Customs and Excise offices in Ottawa, officials disapproved of an entire editorial story, the first time that has happened to *Torso*.

"Clearly there's no way you can dot a whole story," Embinder said in a telephone interview from New York. "So that's why we put 'censored' across those pages... so people would know that it wasn't our idea. Obviously, we'd like to put in what we want, but that's not the way the world works."

One of the problems that Embinder, like all foreign publishers, has is the lack of guidelines stating what is and is not considered obscene by customs. The reason is Tariff Order 99201-1, which prohibits the importation of immoral or indecent material. The court test is whether material exceeds the level of tol-

erance of the average Canadian, and only a judge has the power to determine what the average Canadian thinks.

According to Tariff Program Manager André Lachance, American publishers "seek advice" before they put their magazines to bed so publications won't be detained at a point of entry. Lachance says that he and the two officers who work with him never tell a publisher to censor anything; they only offer an opinion before the fact. Among the types of material coming under the purview of Lachance and his staff are books, magazines, video or audio tapes, and video discs.

When asked what kind of guidelines are used, Lachance was vague. "Maybe a person's mouth touches a penis," he said. "That would be an act of fellatio and not acceptable." Lachance said he wasn't familiar with the February issue of *Torso*, and when told of the removal of "Men Alone" would only say, "That's very interesting."

If a publisher is unsatisfied with an official's opinion, there can be an appeal to a customs appraiser, the deputy minister of the Department of National Revenue or, as a last resort, a County Court judge.

That's exactly what Glad Day Bookshop owner Jearld Moldenhauer did when a Toronto inspector for Customs and Excise decided that *Pan* magazine ("Paedo Alert News") and the books *Panthology One* and *Panthology Two* were all deemed immoral or indecent.

*Pan* magazine, for gay male pedophiles, includes news items, book and film reviews, general articles, fiction and some photos of boys, although there is no nudity. *Panthology One* and *Panthology Two* contain short fiction but no photographs or drawings.

In Glad Day's appeal submission, lawyer Dianne Martin said the inspector erred because the books and magazines "are not designed to appeal to prurient interests nor to titillate or exploit sexual subjects, but rather address a controversial subject in a responsible and thoughtful manner."

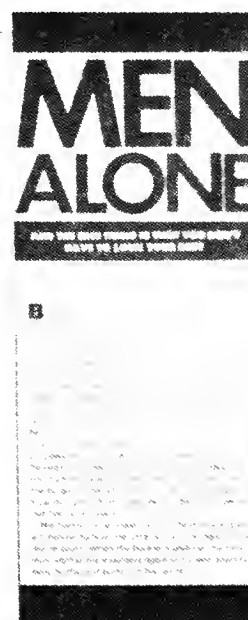
"Both the magazines and the books are concerned with male homosexual pedophilia," she wrote, "an admittedly controversial subject. However, it is not within your inspector's mandate to ban material solely because it is controversial."

Customs agents originally informed Glad Day of the ruling last April. In January, Glad Day found out that, despite the appeal, the seized books and magazines had been burned.

Kevin Orr with Glenn Wheeler □



US edition ▲



▼ Canadian edition



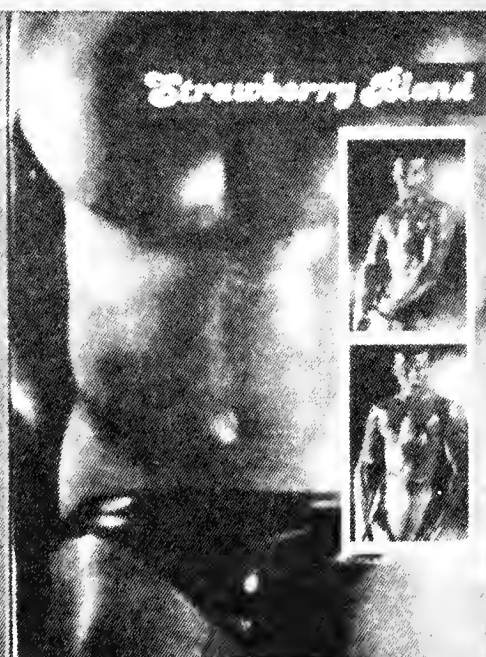
US edition ▲



▼ Canadian edition



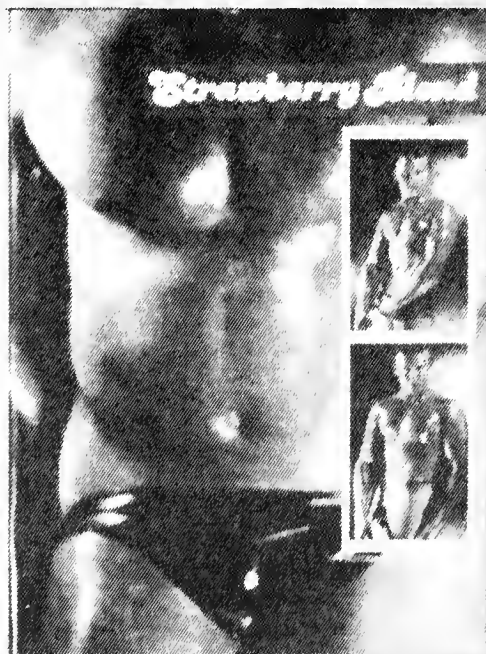
US edition ▲



▼ Canadian edition



US edition ▲



▼ Canadian edition



Target practice for feminist terrorists, from Lizzie Borden's "restricted" film

## BORN IN FLAMES:

### Women really fighting back: no wonder the censor board squirms...

Imagine fast-moving women's hands — a collage of them — at their daily chores. A mother tending children. A worker wrapping meat in a packing plant. A technician readying instruments for a doctor's use. A prostitute rolling a condom onto an erect cock — CUT!

That's what a majority of the Ontario Censor Board decreed as the 30-second scenario from Lizzie Borden's futuristic feminist film, *Born in Flames*, flashed across their screen.

On the screen, it's New York City ten years after the American democratic socialist revolution, and women are still getting screwed — and raped. Feminist vigilantes of the Women's Army, on bicycles no less, rescue damsels in distress. Then

Adelaide Norris, one of the Army's black lesbian militants, falls into the hands of the FBI. The Women's Army faces its biggest challenge — how to respond.

In real-life Tory Ontario, Toronto's Development Education Centre (DEC), which distributes the film, had slated it for a week-long run at the end of February, beginning with a benefit for the two magazines *Fuse* and *Broadside* at the Music Hall (see Out in the City for details). DEC is outraged at the proposed cut, and has appealed it and the movie's "restricted" (limited to viewers older than 18) rating, which was slapped on the film (even though it falls well within the "Parental Guidance" guidelines) because it contains "an implied rape" — one of the incidents in which the Women's Army intervenes to thwart an assault.

Barbara Emanuel, co-director of DEC Films, reports that the appeal of the rating is being considered, according to a letter from censor board chairwoman Mary Brown, only because the board had not reached a unanimous decision to rate the film "R."

*Born in Flames* has played — uncut — in Toronto once already, during last year's Festival of Festivals, where it was well-received. The fact that the censors treated the film one way for screening before a film-festival audience and quite

another way now that it is projected for general community release represents a mockery of community standards, says Emanuel.

The appeal procedure should be completed by the time the film is scheduled to begin its run at the Music Hall. If DEC loses the appeal, "We don't know exactly what we'll do," says Emanuel, "but we're determined to fight this as far as we can."

There was a brief period of respite for DEC and other film lovers when the Ontario Court of Appeal ruled the censor board could classify films but could not order cuts. It was a short-lived victory for freedom of expression, lasting about 24 hours, until the court awarded a stay against the decision, pending the outcome of an appeal to be heard April 2. Until then, Brown and company can snip happily away.

The proposed cutting of *Born in Flames* certainly suggests that the censor board cannot be trusted to demonstrate a feminist sensibility, even when dealing with feminist films. In the words of one disgruntled lesbian film buff, "First *Not a Love Story* and now this."

Regardless of the outcome of DEC's appeal, get down to the Music Hall to see this wonderfully subversive film — while you still can. **CB**

## THE FRASER COMMITTEE:

### Scouting for a consensus — or a cover?

Appointed by Justice Minister Mark MacGuigan last June 23 and chaired by Vancouver lawyer Paul Fraser, the Special Committee on Pornography and Prostitution has been touring the country since December, trying to determine what, if any, national consensus exists on the two issues.

In the midst of the Toronto hearings in early February, MacGuigan announced an entire package of proposed revisions to the Criminal Code, among them greater controls on pornography and prostitution. The laws governing prostitution will be tightened up by making anyone who offers — in a public place — to buy or sell sex liable to prosecution. Theoretically, this will make prostitutes'

customers as culpable as prostitutes. And by defining cars as public places, the law will enable police to lay charges for soliciting or other acts that occur in them.

The obscenity section of the Code will be revised so that any thing, including videotapes, can be obscene, so that there need not be a connection between sex and violence for an offence to occur — violence alone could be enough to convict — and so that the definition of the term "obscenity" is expanded to forbid representing people in a "degrading" manner. The Fraser Committee says it does not expect the proposed revisions to affect its mandate in any way.

So far, discussion at the committee's hearings has centred around the agenda estab-

lished in their *Issues Paper*, which discusses options for treatment of the two concerns in the Criminal Code. The paper has been condemned as homophobic and anti-sex by the Toronto gay organization the Right To Privacy Committee in its brief to the committee. "The issue paper makes no distinction between sex and sexism," the brief says. "It is the conflation of these issues which is homophobic because it assumes that the organization of sexual life in Canada is uniform and that in every instance it has a heterosexual, patriarchal character."

The Fraser Committee's tour winds up in April and its final report is expected before the end of 1984. **CB**

continued from page 7

port group. The day before the symposium she was told by someone at the Y that David Scott had called to ask them to warn her not to disrupt the event by performing a strip. ("Without being paid for it?" was her incredulous reaction.) The police had been notified, Scott said, and were prepared to jail her if any disruption occurred. No, Mr Scott wouldn't say where he'd heard that such a dramatic bit of subversion was being planned. Fortunately for my friend, the women at the Y were appalled at Scott's allegations, and the woman's relations with the Y were not jeopardized. But now we know how dedicated censors operate.

The day's programme, after the service, got underway with an extensive, if repetitious, review of research documenting an apparent correlation between seeing violence on television and engaging in violent behaviour. There followed a lengthy, repetitious panel about violent pornography and violent behaviour. The conclusions drawn about TV were apparently meant to transfer to porn. I'd wondered about those conclusions earlier — did the correlations documented prove that watching TV violence *caused* violent behaviour, or were other factors at work? Maybe things influencing violence in life could also influence a person's attraction to violence on television. And no one now seemed to question how comparable the studies on two different media — television and pornography — might be. The effects of TV violence have mostly been judged by measuring real-life experience — so many hours of viewing per day, every day — and mostly in the long term, assessing the experience of children who've grown up into violence-prone adults. Most research on pornography and violence has been laboratory-constructed, and has dealt with short-term effects on adults. And most TV studies have involved violence alone, not violence in combination with sex. The assumed connections were as dubious as they were suspicious.

The lunch-hour address, by US Surgeon General Everett Koop, sounded for all the world like a recording of Ronnie Reagan. (I didn't get close enough to see whether he had a wind-up key in his back.) It was more imported American fantasy, and we were not given the chance to question its applicability to Canadian reality. That very day, the *Toronto Star* carried a front-page feature entitled "Violent Crime Is Not Rampant." In Ontario, the *Star* reported, the violent crime rate has remained almost constant for the past ten years, but public anxiety about violence is escalating.

Then the real emotional manipulation began. More researchers with scads of slides, excerpts from rock videos and advertising images, all warm-up acts for the thing that got all the press: an FBI slideshow on "child molesters." Pedophilia, contrary to enlightened scientific understanding, was defined by the FBI as an essentially violent pathology, and one characterized by a neurotic penchant for collecting things — pedophiles save letters from each other, photos of their lovers or other images they find sexually attractive. Thus the ordinary habits of people whose erotic lives are denied public validation, and who would naturally seek communication with each other, were construed as symptomatic of serious illness. Many of the slides of these collections (no doubt gathered by the FBI in their continuing witch-hunt against the North American Man Boy Love Association) included pictures of children — living people whose faces the FBI felt free to display widely and in public, with no regard for poten-





**Peter Evans**  
April 20, 1955 - January 7, 1984

*The AIDS Committee of Toronto is grieved by the death of Peter Evans in Ottawa on January 7, 1984. To his parents, his brother and sister, and his lover we send both our condolences and our gratitude for their constancy with him since his diagnosis a year earlier.*

*Beyond grief, though, we are proud to have known Peter. He demonstrated to all Canadians that a person with AIDS has much to teach his friends, the general public, and those who have or live in fear of this syndrome.*

*Peter was present at our founding press conference last summer, and encouraged our activities. His request that memorial donations be sent to ACT was his enduring testimony of faith in our undertaking. His own public appearances, interviews, and personal presence remain with us as a courageous, indispensable gesture.*

The AIDS Committee of Toronto, 66 Wellesley Street East, Toronto, Ontario M4Y 1G2. (416) 926-1626.



tial consequences. All, of course, in the interest of "protecting" the very same children.

How, you might wonder, could feminists stand for all this? They didn't — sort of. A group of protesters took to the stage, hastily made banner in hand, and read a statement, in English and French, condemning the fact that the symposium cost too much, that it censored discussion of abortion and lesbianism, and that it was not feminist-controlled. The protesters also said that the critique of pornography was not discussed in its proper social and analytic context: the broader condition of women in society.

Most of the statement's original signatories were symposium speakers — including key-note speaker Andrea Dworkin, who delivered an oration that rivalled Billy Graham for sheer vehemence. Her signature, and those of other speakers on the protest statement, seemed a token gesture. But they couldn't have done anything else, except acknowledge that they had lost control over what was supposed to be their issue, that their allies on the right could not be trusted, that they had made an error in political judgment in lending credibility to people such as those who had organized the symposium. But they weren't willing to admit any of this. It was, in many ways, a pathetic scene: a determined group of women, complete with Maude Barlow, the prime minister's feminist advisor, up on stage trying to keep up a brave front in the face of real powerlessness. It is a scene I fear will be repeated too often before we've heard the last of the moral panic over pornography.

And then there is prostitution. The only reference to it in the symposium was in the statement of protest, which took an insulting slap at prostitutes by equating their jobs with the victimization of women who are raped.

In its initial radical fury, women's liberation attacked marriage because it institutionalized women's economic dependence on men, perpetuated sex roles and an unfair division of labour that left women responsible for largely unpaid domestic work, denied sexual choice and freedom, and symbolized the ownership of women by men.

Prostitution isn't that different from marriage. Rather than sign a lifetime contract of sexual and other services for security, the prostitute negotiates many such contracts, all more or less on her own terms. The stigma of the whore keeps most heterosexual women faithful, to preserve bargaining power within their marriages, while the existence of the whore ensures the double standard that allows men more sexual options. It is not possible to deal with problems presented by prostitution without dealing with the totality of women's oppression; prostitution is just another part of "women's work" that perpetuates systemic inequalities, and it requires systemic solutions.

Many feminists who addressed the Fraser Committee took the easy route and denounced porn, while not discussing prostitution. Those who did tended to recommend decriminalization without hesitation. So why did members of the Canadian Organization for the Rights of Prostitutes see themselves as "sold out" by many of those same feminists? Partly because the women who work as models in pornography are sisters in the struggle for the right to make their living as they choose — pornography is a form of prostitution, and many who work in the sex industry will not be so easily divided. And partly because the advocacy of decriminalization usually came without a thorough-going feminist analysis, but with a

**"...the protest seemed a token gesture. But they couldn't have done anything else, except acknowledge that they had lost control over what was supposed to be their issue, that their allies on the right could not be trusted, that they had made an error in political judgment in lending credibility to such people. But they weren't willing to admit any of this. It was in many ways a pathetic scene: a determined group of women trying to keep up a brave front in the face of real powerlessness."**

dose of paternalism — like that shown at the symposium, where prostitutes were compared to victims of rape. Prostitutes were no longer potential allies — they were pitiable victims. "I don't want to hear that 'jobs, not jail sentences' bit one more time," the stripper beside me muttered darkly, at one point during the hearings. "Don't they know we have jobs — or had them, until they went on their little moral crusade. All we want is some respect for our work."

Seeing prostitutes as helpless victims is consistent with the way such feminists also see pornography — as rendering all women helpless victims. The power of a critique of fundamental social structures is lost as individual men are seen as the source of women's problems. But it is the system that perpetuates male domination. These women have ignored this, though. If the system is to be blamed, there would hardly be any point in demanding that the government legislate against sexist images in pornography. Not only would such action not change anything, it would give greater power to the system that causes the problem in the first place.

Any woman who comes to feminism through the anti-porn movement comes to a much more respectable, less radical, more conservative movement than the one which once clearly aimed at the important, rather than the easy, targets.

But there are still feminists who have the important targets in sight. They know that when disease is rampant, you can't simply concern yourself with the symptoms, no matter how horrible those symptoms may be. They also know that an obsession with victimhood can derail a movement that must concern itself with power — who has it, how they got it, and how to take it for ourselves.

It must be up to those feminists to point out the ever-more-apparent dangers of allegiances with those who, despite their superficial commitment to common concerns, are enemies of freedom and justice. □



# NDP forces other leftists out of Ward Six race

TORONTO — The surprise resignation of senior alderman John Sewell has thrown Toronto's Ward Six, home to a substantial and politically active gay population, into its fourth aldermanic campaign in five years. Sewell's departure has also catapulted Jack Layton, the ward's gay-supportive junior alderman, into the senior position with its seat on Metro Council.

Since his election to City Council in 1982, Layton has been a consistent supporter of the gay community. He now wants to bring gay issues to Metro Council. "I can pursue some gay issues much more actively on Metro Council: employment rights, social and community services — particularly in connection with gay youth — and policing," notes Layton. "And Metro has more influence than the City on the provincial government."

George Hislop, a gay activist and businessperson who came close to capturing the Ward Six junior seat in 1980, is being urged to run again by some members of the gay community. If he runs, he says, he wants to mount a solid campaign, fearing that a bad showing "would affect not only my credibility but also the credibility of the gay vote." Hislop does not intend to make a decision until a clear field of candidates has emerged.

One independent who has declared himself is professional homophobe Stew Newton. Newton's most recent foray into the public arena was the mass distribution last fall of leaflets that called for the closure of gay businesses because of AIDS and that accused the city's media of covering up the real number of cases of AIDS in Toronto.

Joe Baptista, a businessperson, has also declared his candidacy.

No strong right-wing candidate has appeared as of February 10.

The New Democratic Party, the only party that operates openly in city politics, nominated a candidate January 30. Dale Martin, head of the Federation of Metro Tenants Associations, squeezed past social worker Winnie Ng in a 109 to 103 vote.

Martin, an NDP member who entered the aldermanic race at Sewell's urging, had intended to run as an independent progressive with wide backing from community groups, including tenants and gays. He describes himself as "committed generally to the emancipation of gays and to the specific implications that has for city policy in all areas: in policing, providing money for a full range of targeted services and recognizing the gay community as a legitimate component of the city's population." He wanted to be nominated by the Ward Six Community Organization (W6CO) and endorsed by the Ward Six NDP (W6NDP). Endorsement would have meant running with the help of the party, but not as its designated candidate. Martin believed that running as an NDP nominee would reduce his appeal among non-NDP voters.

Traditionally, W6NDP and W6CO have worked together as a progressive coalition, each selecting one candidate to run in the two-seat ward. It was under this arrangement that Hislop ran in the 1980 election: he was nominated by W6CO and ran with NDP nominee Dan Heap. With the resignation of Sewell, who was elected as an independent progressive, the nomination of the progressive candidate to replace him should have been the prerogative of W6CO.



Layton: (above) elevated; Martin drafted.

However, it now appears that the NDP is seeking a monopoly on the selection of left-wing candidates. At a meeting held January 3, Martin was told that, as an independent progressive, he would receive no backing, no money and no campaign workers from the NDP. Metro Labour Council head Wally Majesky jokingly drove the point home. "Not only will I not give you a nickel," he told Martin at that meeting, "but I will badmouth you all over town." And the W6NDP set about organizing its nomination meeting, threatening to nominate Ng to run against Martin unless he himself sought and won the nomination.

Some NDP members maintain that the issue in all of this manoeuvring is ac-

countability; they say a party-nominated alderperson is responsible to party members for his or her behaviour and they point to the sometimes erratic support Sewell has offered the gay community. Jack Layton's executive assistant, Lee Zaslofsky, says, "the party is a method of ensuring accountability which has



worked out pretty well in my experience. The members have ways of dealing with politicians who deviate from party policy."

Sewell, who contends that parties drive people away from politics, laughs at the suggestion that party candidates are more accountable than independents. "Nomination by the NDP produces not one iota

of accountability," he says. "It's just a rationale for bizarre behaviour." Any aware gay voter could cite evidence in support of Sewell's point. NDP politicians are notorious for disregarding the party's democratically adopted policies on gay-related (and many other) issues, both in opposition and in government. The question of accountability between elections recurs whether we elect an individual or a party.

The real issue here is the NDP's determination to control progressive electoral politics. The elimination of progressive independent candidacies, like Martin's or Hislop's, ultimately reduces the power of specific community groups, such as gay people or tenants, to exact support from the NDP. With the threat of such independent candidacies removed, the party is more free to set the terms on which it chooses to integrate these groups into its constituency. Given the party's overall zig-zagging on gay issues, that's not good news for gay men and lesbians.

The Ward Six by-election is set for April 9.

Ken Popert □

## POLICE

### Charge thrown out; Sparrow vindicated

TORONTO — From the beginning, many people suspected it was a set-up. Allan Sparrow — an alderman from 1974 to 1980 and one of the most effective fighters for reform of the Metro Toronto Police — charged with sexually assaulting a 12-year-old girl by touching her breast. What we didn't know last September 16,

man-boy relationships.

It is an oft-repeated cliché of Toronto's media that Sewell's support for the gay community cost him the 1980 mayoralty contest. But even a quick glance at the returns for the 1978 and 1980 elections refutes this simplification. The truth is that Sewell increased his vote total from 1978 to 1980. But he lost because the right-wing vote, split between two candidates in 1978, united around a single man in 1980. Even so, Sewell lost by only about one percent of the votes.

But when Sewell returned to City Council in 1981, he seemed less outspoken on behalf of his gay constituents, playing an unflattering part in the denial of Grange Park to the Lesbian and Gay Pride Day Committee last year. Yet his final newsletter, summing up his years at city hall, listed his speech to the gay community among his accomplishments.

Sewell attributed his departure from city politics at least in part to a growing rigidity on Council. A right-wing coalition, composed of a Liberal mayor and Liberal and Conservative alderpersons, has begun to impose party-like discipline on its members, denying the left-wing minority the swing votes that once allowed the implementation of its policies.

Mean-spirited to the end, Sewell's city-hall opponents, hacks like aldermen Tony O'Donohue and Fred Beavis, have welcomed his resignation. No doubt they see in it the end of a lot of trouble for themselves and the corporate interests, like Canadian National and Canadian Pacific, which they represent. But their rejoicing seems premature. When I asked Sewell whether a daily municipal-affairs column didn't offer a better platform than a seat on Toronto's neutered Council from which to return to municipal office — that is, to the mayor's chair — Sewell was non-committal. "I haven't made that decision," he replied.

KP□

## Sewell: bowing out — maybe

John Sewell, Ward Seven alderman from 1970 to 1978, mayor from 1978 to 1980 and Ward Six alderman from 1981 to 1984, is perhaps best known for his defence of Toronto's gay community during his term as mayor.

He launched his career as an elected official on a wave of anti-development agitation, concerned to preserve Toronto's core as a liveable mixture of residential and commercial buildings. The success of that movement was probably an essential precondition for the emergence during the

1970s of the city's concentrated and visible gay "ghetto."

Later, especially as mayor, Sewell voiced the concerns of the city's minorities — actually a majority of the population — including the behaviour of Toronto's thuggishly unprofessional police force. Toronto's overwhelmingly Anglo-Saxon police were not happy. In particular, they were not happy with Mayor Sewell's speech in defence of the gay community to a 1979 rally on behalf of *The Body Politic*, then on trial for publishing an article about

*Conceding defeat: Sewell lost his re-election bid in spite of increasing his share of the vote.*



when the charge was laid, was how incompetent the cops would be in trying to smear their most able opponent.

Provincial Court Judge John Kerr threw out the charge on February 6 after a preliminary hearing that lasted two and a half days. Only a small number of criminal charges get thrown out at the preliminary.

Though the incident was alleged to have taken place in January 1983, the charge was not laid until September. Sparrow met the girl when her mother laid a complaint with the Citizen's Independent Review of Police Activities, of which he is a member. The mother alleged the police had been brutal when they charged her with attempted theft. CIRPA presented the case to the police commission in October 1981; the resulting investigation cleared the police. Sparrow helped the woman find a lawyer to fight the criminal charges. In the subsequent trial, the judge rejected the testimony of both mother and daughter, noting that while testifying the girl looked to her mother for direction. The judge convicted the woman. Sparrow lent her money so she could pay her fine.

The mother asked CIRPA to take up other complaints but she was refused. In throwing out the sexual assault charge against Sparrow, Judge Kerr said: "It is patently obvious to the court that she had serious emotional problems, serious drug problems, resulting in her bringing out-rageous complaints against various policemen, claims which this court has no hesitation in saying had no basis in fact whatsoever." Ironically, it was Sgt Leo van der Groef, the officer at 51 Division in charge of the Sparrow investigation, who handled some of these earlier complaints.

Perhaps van der Groef forgot those earlier allegations, just as PC Bill White, another officer involved in the Sparrow case, seems to have forgotten to take notes when he interviewed the mother and daughter last September. Nor did White separate mother and daughter during the interview — something Judge Kerr said "tainted the statement" of the girl. White and van der Groef consulted a Crown attorney before arresting Sparrow, but only "about the wording, not the content" of the charge. No one interviewed Sparrow. The first he heard of the



Sparrow: Assault charges unbelievable.

charge was on that Friday afternoon last September when two plainclothes officers came to his office on King Street East and told him they had some bad news. In the end, Judge Kerr said the charge was "incapable of belief."

Sparrow has been vindicated. In fact, the outcome of the case perhaps gives Sparrow even more credibility when he

speaks about the problems in the police department. Friends and associates have supported him from the beginning. There is the matter of a \$15,000 legal bill from the sexual assault charge, but fundraising has come up with enough money to pay about two-thirds of that.

Sparrow has not yet ruled out a suit against the police for malicious prosecution. There are little things that could be brought forward as evidence in such a case. For example, when Sparrow was brought back to 51 Division from police headquarters, where he had been fingerprinted, the police parked the paddy-wagon so that Sparrow, in handcuffs, had to exit on the street side and walk around. They had left 51 Division from a rear entrance. "They seemed to be disappointed that the reporters hadn't shown up yet," Sparrow recalls with a smile.

But the reporters were on their way — the cops had called them. So when Sparrow left 51 Division after spending two and a half hours in the holding cell, he ran into a phalanx of reporters, who arrived just in time to get the story for the evening news. "It's reasonable to assume the leak did come from someone inside the police force," Chief Jack Ackroyd has said. But he says those kinds of leaks are pretty common and he won't be taking any action against his officers.

Glenn Wheeler

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## Now boys, that's no way to say goodbye...

TORONTO — It seemed like a suitable farewell to the old place. Another hour and the fifth floor of 24 Duncan Street would have seen just about the last of the tenants it had put up through seven years and two raids. On January 28, after having moved just out of 52 Division (the landlord at Duncan was selling the warehouse and would not renew the lease), *The Body Politic* and the Canadian Gay Archives were holding a last-night dance party to raise funds to offset the more than \$8,000 in moving expenses. More than 350 partygoers had scaled the notorious five flights of stairs one last, exhausting time for a BYOB party that was going *fabulously* — until about 3:15 am.

At that point, when most of the guests had had their fun and left, two policemen appeared on the dance floor, pushed a man out of the way and rudely forced DJ Gordie Michaels to turn off the music. They had apparently heard it from the street and presumed they had uncovered a "booze can." The policemen's obnoxious manners soon led to heckling and loud exchanges with some of those present, and reinforcements were called in. Ed Jackson, the organizer of the event, and Kevin Orr were charged with "unlawfully keeping liquor for sale" under Section 4(1) of the provincial Liquor Licence Act. Meanwhile *TBP*'s Danny Cockerline, boasting a striking frock of bold blue, was handcuffed and led away (singing "I Love a Man in a Uniform") after an altercation with one of the officers resulted in a charge of public intoxication. Cockerline was held until morning at 52 Division, where he accommodated a request to strip with a routine the officers won't soon forget.

Jackson and Orr will appear in court February 27 to set a trial date, although lawyers are confident the evidence that liquor was not being sold is so clear that the case will be dismissed.

Before leaving the party they'd invited themselves to, one of the officers told Jackson, "We don't lose." But, as Norma Lewis puts it, "Maybe This Time."

John Allec

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# Mall washroom blitz nets 33 arrests

WELLAND — With tape recorders and cameras clicking, reporters from Ontario's Niagara region questioned police officials during a December 19 news conference — a rarity in itself — following the arrests of 31 men. (Two more arrests were made within two weeks.) In all, 49 charges of gross indecency and four of buggery were laid.

"I wouldn't describe this as a homosexual ring," said Deputy Chief Martin Walsh of the Niagara Regional Police, "but it is definitely homosexual activities between consenting adults, obviously, and it is in a public place and that makes it a crime. I would not consider this the same as a call-girl or call-boy system — this is just a public washroom. It's not a ring as such."

The accused ranged in age from 19 to 59 years. About a half dozen of the men entered guilty pleas to get the cases over with quickly, but most have pleaded not guilty and the charges are still before the courts.

Unlike the police in the Orillia washroom arrests in September (*TBP*, Oct '83), Niagara Regional Police had almost completed laying charges before calling their news conference. Reporters were presented with a three-page news release, half of which was a list of the accused, their ages and addresses. Also unlike Orillia, there were no court battles necessary to allow the media to release names.

Two of the three daily newspapers in the regional municipality published front-page stories, names included. The *Welland Tribune's* account of the news conference appeared above the paper's masthead in a five-column box. In addition to listing names and addresses, the *Tribune* printed the occupations of the accused men. The editor attempted to justify the newspaper's reporting in an editorial entitled "To inform the public — the media's duty."

Another front-page story appeared in the *Niagara Falls Review*. The *St Catharines Standard's* account of the arrests was not on the front page and did not include names. (However, the *Standard* has since published the names of those men who pleaded guilty and were fined \$200.)

If the media overreacted, so did the police, according to lawyer Peter Kormos, who is defending ten of the accused. "There are very few people who are unrelated or who at least don't know something of the men accused," he says. "This makes it difficult to generate antipathy so in certain respects they (the police) blew it." Kormos attributes the large-scale police operation to "small-town homophobia."

Why arrest these men? After all, the alleged acts were victimless. "I don't know what you expect my reaction to be," Deputy Chief Walsh said at the news conference. "I mean, I do not particularly care to have this type of activity carried on in public washrooms within the Regional Municipality of Niagara. I mean, the Criminal Code permits homosexual acts between consenting adults in private, and we respect their right to privacy. But when these acts are conducted in a public place, then the police have a responsibility

to the public to see that they are curtailed."

Peter Kormos disagrees. He says the accused are getting "a fair degree of support in the community, a pretty liberal type of support." He adds that the police action "might generate fear, driving people deeper into their closets."

This blue-collar city of 40,000 has a large ethnic population, and about 30 percent of residents are francophone. The steel industry is the largest single employer, and there is a John Deere implements factory. But these are not good times for John Deere or for the steel industry and Welland has one of the highest unemployment rates in the country.

The city of Welland is divided by the Welland Canal. One side is gritty and dirty, but Niagara College and homes of the upper-middle class are on the other side. And on that side of the canal as well is the Seaway Mall, now nicknamed by amateur comedians "See Gay Mall." (Also in the comedians' repertoire: If you drop your wallet in the mall, what should you do? Answer: Kick it all the way out to the parking lot.)

Police are being tight-lipped about the type of surveillance carried out, the cost of the operation and the number of officers involved. Kormos says: "I understand surveillance methods included overhead videotaping and physical observation. The police used toys they've had sitting around for so long." He believes some police officers took a trip to Orillia to pick up a few pointers. Kormos adds, "This may have been Chief (Donald) Harris's last hurrah." Harris retired on December 31.

The local media to this point have not



**Meeting the minister:** Ontario Health Minister Keith Norton (above centre) met January 5 with AIDS Committee of Toronto chairperson Michael Lynch (right) and City of Toronto department of health official Bill Mindell. ACT urged Norton to give financial assistance to community support groups and public education projects. Last year the province allocated a half million dollars for medical research into the disease. By early February, Ontario had 20 reported cases of AIDS, 14 of them in the Toronto area.

Photo: Gerald Hannan

questioned the police department's surveillance tactics — with one notable exception. William J Thomas, editor of the local monthly magazine *What's Up*, refers to the "three-hour descriptive documentary of homosexual activity in a public washroom." Thomas writes: "Filming and taping of citizens is wrong, even if they are homosexual, heterosexual, Albanian, or Doukhobors. For if you buy it today with 'only homosexuals,' they (the police) will be happy to sell it to you tomorrow with seal-hunt protesters, peace demonstrators, writers, artists and your kid's bantam hockey team after they lose a provincial title or soft goals late in the third period. If we allow it, anything

diverse or suspicious will be dealt with by surveillance."

It's not clear how many complaints were filed before police began their undercover operation. The police department's news release said complaints were "numerous." The *St Catharines Standard* quoted Seaway Mall manager Joe DeMont as saying there had been just one complaint from a citizen prior to the start of the investigation, which began in late November. DeMont said mall security staff tried to discourage sexual activity in the washroom. A glory hole in the washroom is now stuffed with paper towels, hardly a permanent "solution."

Ken Chaplin □

## THE PRESS

# Tough stand hastens the demise of Solidarity Times

VANCOUVER — Sometime in mid-December, *Solidarity Times* froze to death. The feisty periodical, born in the heat of last fall's conflict between BC premier Bill Bennett and the province's labour unions, women's groups, pensioners, the poor and gay/lesbian groups, was the victim of a "cooling-off" period proclaimed by Bennett in mid-November.

The provincial legislature was suspended through the approximately two-month period, which began after government and union negotiators narrowly averted the prospect of a general strike November 14. Left to "cool" until late January was the ruling Social Credit Party's austere programme of "restraint" measures, including several controversial bills first introduced with the government's July 7 budget.

*Solidarity Times* got its start on September 13, 1983, when aspiring editor Stan Persky suggested to the anti-budget Solidarity Coalition that the province needed a weekly newspaper that would be a "vehicle for the ideas defended by the coalition." At the time, the coalition was opposing bills that called for massive, unrestrained layoffs of government employees, the right of landlords to evict tenants without cause and the abolition of rent controls, drastic cuts in education and social services, and elimination of most of the powers of the province's human rights commission. Many of the bills left lesbians and gay men particularly vulnerable, and both groups were active and

visible within the coalition.

Persky's proposal got the go-ahead on October 4, and the *Times*, fuelled with money from the BC Federation of Labour (BCFL), hired staff immediately. In a frenetic eleven-day period, staff and volunteers put together a press-run of 65,000 copies in time to distribute them at a huge anti-government rally October 15.

During the first four weeks of the paper's existence, opposition to the Socred budget built up steam. Starting on November 8, an escalating series of protest strikes began which, at its climax, saw 85,000 civil servants and teachers on strike. On November 14, however, representatives of the BCFL and the BC Government Employees' Union (BCGEU) forged a deal with Bennett promising an end to the strikes in return for pledges that all government layoffs of employees would respect worker seniority, and that the government would "consult" with the public on the remainder of its major bills.

According to an anonymous source at the *Times*, the paper's demise was "in the discussion phase within a couple of days after the settlement." The *Times's* original BCFL funding was to cover only a twelve-week period, during which the paper was expected to become largely self-sustaining. After November 14, some BC labour leaders rapidly became pessimistic about the five-week-old paper's ability to become independent. *TBP's* source supplied a letter written November 18 by BCGEU Communications Officer

Robbie Robinson, in which Robinson told BCFL executive member Joy Langan about plans for drastic changes in the paper's format.

"While I do not have recent information," Robinson wrote, "I believe that the goal (of self-sufficiency for the *Times*) is not realistically attainable." Comments the source: "I can't think of any kind of business where someone would make a decision when they admit they don't have current information. I think it was mainly a political decision made possible by the settlement. The problem was that the paper wasn't as tightly under the BC Fed's control as they would have liked."

*Times* editor Persky concurs that the paper's politics may have gotten it in trouble. He cited one example in which a reporter covered a prison riot and accused some of the guards — who are all BCGEU members — of brutality. "Stuff like that made people notice that we were something that should be got rid of," Persky says. The *Times* was officially laid to rest after eight issues, when a request for additional funding from the BCFL was turned down.

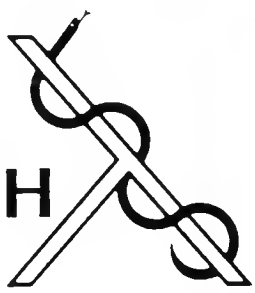
BCFL Communications Officer Gerry Scott denies that the paper's short life was due to its politics. "The decision (to terminate) was made on the basis of the figures," he maintains. "The paper was going to cost us several hundred thousand dollars over the year... and there are more effective ways to spend that much money." However, according to *Times*

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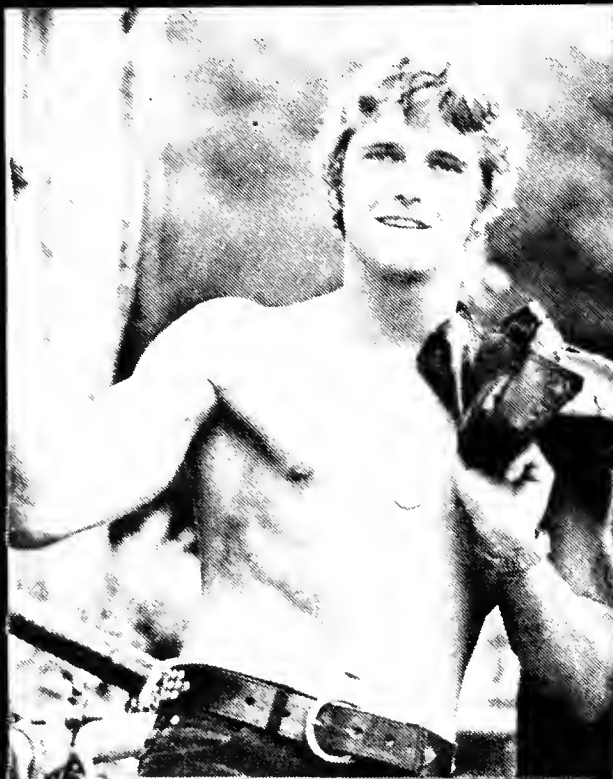
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business manager Don Larventz, the paper was already paying up to 60 percent of its "day-to-day bills" from subscriptions and ads, and would have been independent by the summer.

The collapse of the *Times*, the only broadly distributed journal in BC that took gay and lesbian issues seriously, is symbolic of the disarray that opposition forces in the province are now in. Operation Solidarity, the union common front, is dormant, while the community-based Solidarity Coalition remains strong only in the Lower Mainland and a few other centres. The provincial NDP is effectively leaderless, with nominal leader Dave Barrett temporarily barred from the legislature and due to retire in May.

Meanwhile, the legislature is back in session and, according to Persky, will soon see the introduction of "the real restraint budget, in the name of 'recovery,' which will permit the rest of the civil service and education cutbacks." Members of the gay community must again face curtailed human rights and the possibility of summary evictions — this time without recourse to a strong opposition press.

A "cooling-off" period indeed.

Richard Summerbell □

## Man cast as monster for sex with teens

BURNABY, BC — A man described in the press as "a 300-pound Chilliwack social worker with the 'urge to molest'" has been convicted in Burnaby provincial court on six criminal charges related to sexual acts with teenage youths.

William John Morrow, 52, who pleaded guilty to all charges, provided the BC Ministry of Human Resources and the RCMP with the names of a number of youths he had had sex with, some of whom had been under his professional care at the time.

Morrow was described by Crown prosecutor Jack Grant as "grooming" and "desensitizing" boys by giving them gifts and special favours before making sexual propositions to them. In one incident, Morrow took a 16-year-old under his care to his home and, according to a police report, suggested to the youth that it was "appropriate" for two males to have sex together. After he found that this and other incidents had come to police attention, Morrow attempted suicide.

The case was given prominent coverage in Vancouver's daily press, where Morrow's physical appearance provoked considerable comment. Vancouver *Province* police reporter Salim Jiwa, who described Morrow in a December 30 story as a "pot-bellied, balding former teacher," reassured *TBP* that no attempt was being made to portray Morrow as a monster.

"We're a tabloid newspaper, and we try to describe the details of what we see," he said. The *Province* story also stated that Morrow gave officials the names of "34 boys" (all former sex partners) "in the hope they (might) get counselling and help." Not mentioned in the story, according to Morrow's lawyer G W Abrams, is the fact that the names are culled from Morrow's entire sexual history. "Some of those 'boys' are 45 years old by now — it would be impossible to trace them," Abrams said. "(Morrow) just gave all those names because he wanted to make a complete confession. The current ones were just a fraction of that total, and they were all known to the police already."

Morrow, who was sentenced January 4, is now serving a four-year term in a Fraser Valley psychiatric centre.

Richard Summerbell □



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**H**ate. It seems some people never get enough of it. In 1980, Positive Parents of Ontario launched an anti-gay hate-literature campaign against gay-positive candidates in Toronto's municipal elections. The same year, they prevented the formation of a gay liaison committee with Toronto's Board of Education by circulating flyers that defamed individual school trustees who supported the idea of the committee. In 1981 the same group campaigned to block police/gay dialogue.

The Canadian Protestant League sells anti-Catholic comics that claim trained Jesuits run the Irish Republican Army and were responsible for the Jonestown massacre in Guyana.

James Keegstra, a high-school teacher and mayor of Eckville, Alberta, taught his students for 14 years that the Holocaust of the Nazi era never happened and that an international Jewish conspiracy is plotting to take over the world. He was using materials supplied by Ron Gostick, a Nazi supporter who distributes books from his home in Flesherton, Ontario. Gostick also distributes anti-black literature.

There is nothing new about prejudices or hatred. Very few of us will ever overcome those we possess. Yet there is something deeply disturbing about organized distribution of hate literature, which is designed to incite anger and fear in supporters and victims alike.

Most hate literature in North America is produced by Protestant white-supremacist organizations or like-minded individuals. According to the Jewish social organization, B'nai B'rith of Canada, 70 percent of the literature is anti-Semitic. But a sizeable percentage is anti-gay. Its main preoccupation seems to be the equation of homosexuality with pedophilia. It also focuses on "repulsive" aspects of gay/lesbian lifestyles, transvestism, liberal politics and, more recently, the spread of diseases like herpes and AIDS. "Crimes" by individuals are often cited as reflecting general intentions of all homosexuals. As with Jews, Catholics and blacks, gays are often accused of conspiring with communists and liberal minorities to gain control of society and overthrow traditional family-oriented values.

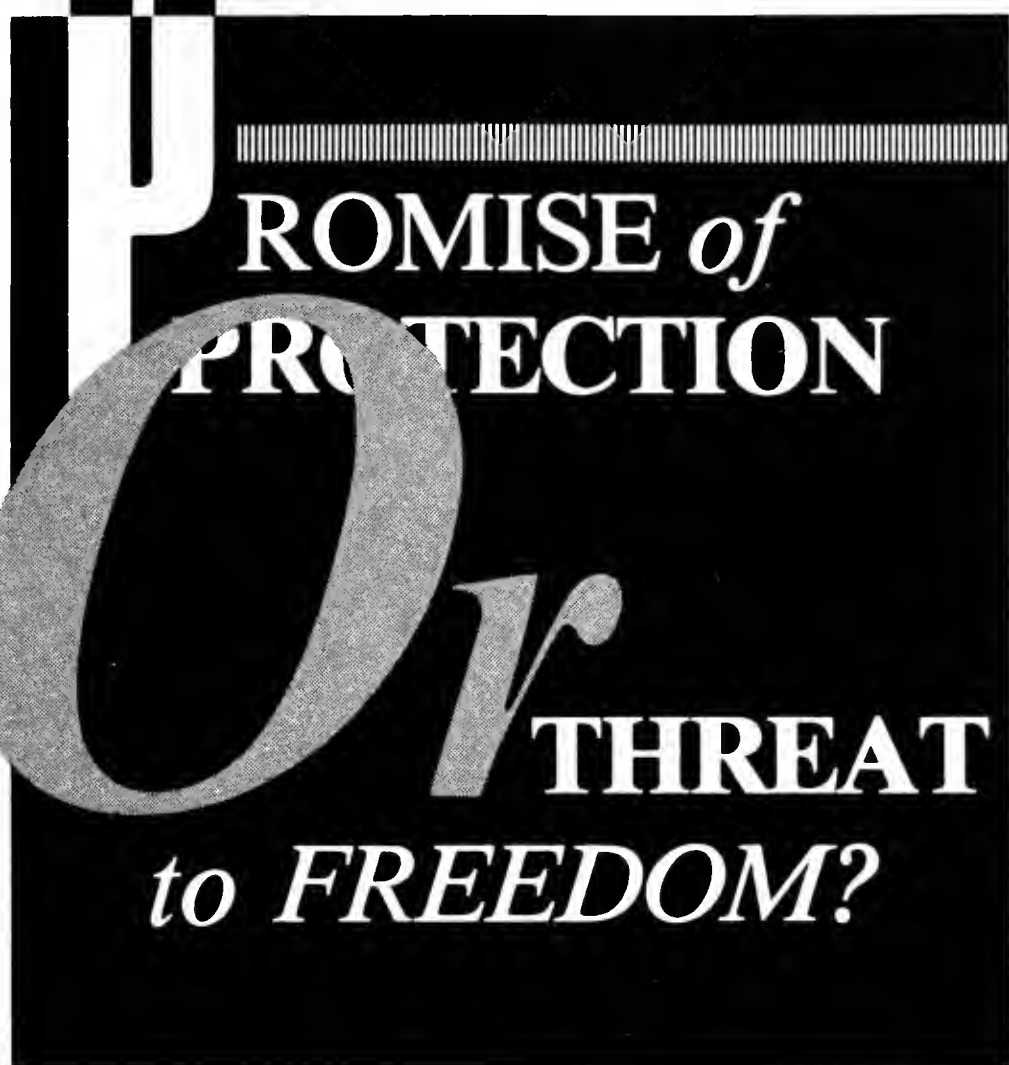
In 1970 a "hate propaganda" section was added to the federal Criminal Code to prevent the spread of hate literature. Since its adoption, however, there has been only one conviction — and that was reversed on appeal. Given its ineffectiveness, it is unlikely governments will attempt any further prosecutions under this section until it is amended.

During its conception, several "safeguards" were built into the law to protect rights of freedom of speech. These safeguards allow offenders to escape, and thus render the law useless. If the law is amended they will likely be removed.

As it stands, the law bans "wilful" promotion of hatred. It is almost impossible to prove conclusively that a defendant wilfully intended to promote hatred. Those who have been charged have claimed they were voicing an opinion and that their readers were free to react in whatever way they chose.

Under the law, no one can be convicted "if the statements were relevant to any subject of public interest" and if the offender "believed them to be true." Hate-mongers generally refer to matters of "public interest" to catch readers' attention and they usually believe what they print to be true.

Opinions on religious subjects are exempt from the law. Most propagandists, especially Protestant supremacists, base



## KEN TOMILSON ASKS: ARE ANTI-HATE LITERATURE LAWS REALLY NECESSARY?

many of their claims on religious doctrines. James Keegstra was not prosecuted under this law because some of his anti-Semitic allegations were based on his religious beliefs. He also used several books that claimed the Holocaust was a hoax, and he claimed that he believed his "teachings" were true.

B'nai B'rith's League for Human Rights wants these "safeguards" in the law removed. They also want another provision removed. At present the law requires the consent of an attorney-general for prosecution to proceed. If consent were not necessary, victims of hate propaganda could sue their slanderers directly. The league also wants a clause added that would impose stiffer sentences "that express public abhorrence" where appropriate.

They are not alone. Since the Keegstra affair there has been a public outcry for more effective legislation. The current law applies to discrimination based on "colour, race, religion or ethnic origin." Some critics also want to include "sex" and "sexual orientation." And several feminists want violent pornography to be classified as hate literature.

Strengthening hate literature laws has become a "motherhood" issue, politically safe to support. Politicians in all parties at all levels of government have been clamouring to lead public support in amending the law in one way or another. They are afraid a stand against stronger legislation will look like a vote in favour of racism.

Federal Justice Minister Mark MacGuigan has promised to introduce strong amendments this year, but some provincial attorneys-general are not waiting. The province of Saskatchewan has passed a broadly worded amendment to its human rights code stating that no one shall do anything that "affronts the dignity of any... class of persons." In its

first case the provincial human rights commission is trying to prove that an engineering newspaper at the University of Saskatchewan is an affront to the dignity of women. Ontario Attorney-General Roy McMurtry is currently considering amendments to his province's Libel and Slander Act to strengthen controls over published literature.

But as more government action seems imminent, civil libertarians are starting to ask: *Are anti-hate propaganda laws really necessary?* Newspapers have been among the first to question tighter controls. Like Alan Borovoy, general counsel of the Canadian Civil Liberties Association, they are nervous about laws that limit freedom of speech. Borovoy is strongly opposed to such controls because of their potential side-effects. "Inevitably, such laws nail many of the wrong people," Borovoy says. "It is simply not possible to draft a law which is precise enough to make the requisite distinctions."

Some people agree with Borovoy that tighter controls will not eliminate hate literature. Terms like "sicko" and "pervert" and false allegations about homosexuality and pedophilia might be stopped if "sexual orientation" were incorporated into an amended law. But much hate literature describes news events like court decisions and gay celebrations. Though publicity about such events might be welcomed by gay people, it can send shudders up the spines of conservative heterosexuals who may still be wrestling with concepts like divorce and pre-marital sex. Obviously false allegations and childish labels help identify hate literature as the product of an extremist fringe. Ironically, by removing the labels, anti-gay hate literature may be seen to have greater credibility.

Human rights legislation as broad as Saskatchewan's is double-edged. If hate literature consisting of edited news arti-

cles is ever found to "affront the dignity of gays," the same restrictions could apply to gay literature that questions traditional heterosexual roles and values. *The Body Politic's* 1977 article, "Men Loving Boys Loving Men," was accused of being hate literature against children during the court proceedings on immorality and indecency charges. Had the article been charged under this section, and if B'nai B'rith's suggested "public abhorrence" clause had been in effect, *TBP* could have been given a stiff penalty even though indecency charges were unsuccessful in two consecutive trials and appeals.

We cannot be sure how the courts will interpret a tougher law. In 1976, amendments to the British Race Relations Act made it illegal to publish material that is threatening, abusive or insulting if it is likely to stir up hatred against a racial group. In its first test case, two men were charged after making speeches containing racist remarks, the mildest of which was "black bastards." The court decided that the two had stirred up more sympathy for blacks than hatred against them, and they were released. Conversely, according to Borovoy, one of the first convictions was obtained against a Black-Power advocate who slurred white supremacists.

The question of pornography further confuses the issue. Hate propaganda laws would have to be very broad to strike at words and images thought to be pornographic. Alan Shefman, author of the B'nai B'rith report recommending removal of safeguards in the current legislation, is very concerned about the push to have pornography included. "If we make the definition of hate literature too general, the fear of civil libertarians will become reality," he says.

There is plenty of evidence to show that the police abuse broadly defined laws by choosing to apply them frequently against gay organizations and establishments. Bawdyhouse charges against bathhouses and the harassment of gay bars through the capricious application of the provincial liquor laws are two examples. If anti-hate literature laws are strengthened, police would be able to use the law to interrupt speeches and halt the publication of controversial articles. For example, in 1975 at the Shriners convention in Toronto, three demonstrators were arrested under the existing legislation for handing out flyers saying "Yankees Go Home!" The three were released later that day and the charges were eventually dropped, but they were successfully silenced nonetheless.

These incidents of abuse happen when loosely defined legal power is placed in the hands of the state. When does a protest against immigration policies, abortion laws or the actions of a foreign government become promotion of hatred? Organizations like B'nai B'rith that seek the refuge of stronger legislation to protect the rights of minorities and improve our quality of life overlook one point: barring the expression of hateful ideas will not make them go away. Instead, they should be challenged and corrected. Stronger legislation will fail like past attempts to suppress drinking, homosexuality and unpopular religious practices. Ideas should be allowed to be aired if only to help consolidate public opinion against them.

We might do better to strengthen our lives against real actions — discrimination in employment, housing and public services, for example — rather than focusing unduly on suppressing words, ugly, hurtful and malicious though they may be. Words are but the symptoms of the larger social disease, and if we merely muffle the sound, don't we only let the fury fester?



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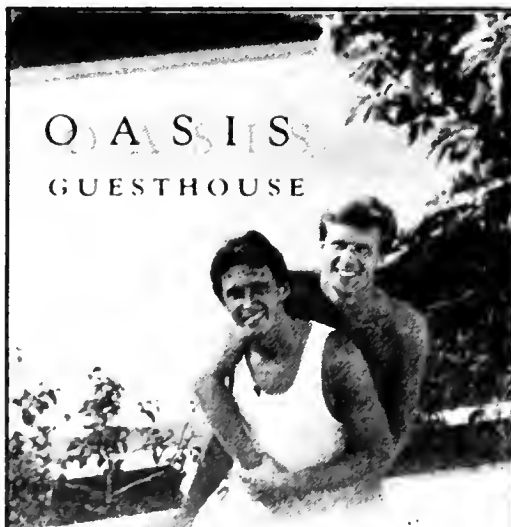
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## THE WORLD

Michael Rowe recounts the All-American justice that has set an assassin free

# The strange case of Dan White

Dan White became a hero, for some, by killing a hero of many gay San Franciscans. Harvey Milk, the Castro Street camera store owner, ran four times for office as an openly gay candidate, finally getting elected to San Francisco's Board of Supervisors in 1977. The tenure of Milk and liberal Mayor George Moscone was an invigorating time for gay people in the city, but it was brief.

Following Dan White's light sentence on May 21, 1979, the outrage expressed in the streets came to be known as the White Night Riots. Thousands protested, sixty-one police officers and about one hundred gay people were hospitalized, and a dozen police cars were burned. White was released somewhere in Los Angeles County this past January. Here, a look back at the Dan White trial and the political assassinations of Milk and Moscone.

They might have called it "The State of California vs the State of Dan White's Homophobia." Few would have objected.

The Nazi party might have had something to say about it, though. "Gentle Dan," as they called him, had only been "doing what he had to do." A young woman present at White's trial, wearing a swastika medallion, informed reporters that her friends in the local chapter had held a prayer meeting for him. A Hebrew inscription on her medallion announced that "Hitler Was Right."

White's friends and supporters managed to raise \$100,000 for his defence. He must have been a likeable fellow. All-American boy, star athlete, soldier, fireman, policeman... the kind of man boys are taught to dream of becoming, and girls, to dream of marrying.

He was, we are quite sure, a Good Family Man, a Good Provider and a Hard Worker: these earnest testaments of good faith were trotted out in his defence at every opportunity, until they eclipsed the fact that Dan White had taken two lives: that of San Francisco Mayor George Moscone, and Supervisor Harvey Milk, the first openly gay official in the history of American politics.

All in all, let it be once and forever resolved: *Dan White was a very nice man.*

So was Harvey Milk. And George Moscone. All they got were Dan White's bullets, six feet of earth, and a legend.

Dan White got a manslaughter verdict and a sentence of seven years and eight months. After serving five years, he was released on January 6, 1984. Where is he? No one seems to know, and for White's safety, it's probably just as well.

A hundred days before his release in January, an anonymous painter lettered a sign in Harvey Milk Plaza, noting the number of days until Dan White would be free. Over the next few weeks, other hands updated the countdown, occasionally replacing the word "free" with "dead." The anger in San Francisco has smouldered for five years.

Dan White's sentencing was unusual, to say the least. It has been called the most obscene travesty of American justice in the twentieth century. In 1977, after an openly gay campaign, Harvey Milk had become North America's first elected gay official, and immediately had gone to work with other liberals at city hall to eliminate discriminatory or-



Harvey Milk with his killer Dan White: "the kind of man boys are taught to dream of becoming"

dinances against the gay community in San Francisco. Police harassment lessened, and the Castro area increasingly became a mecca for gay people. All this sat very badly with the right wing faction headed up by Dan White. On November 10, 1978, he quit his post on the Board of Supervisors, citing business pressures. He later claimed that this had been an impulsive act, and begged to be reappointed. The mayor refused. On November 27, White, carrying a gun, snuck into city hall through a basement window, shot the mayor, reloaded, and shot Harvey Milk. He then turned himself in.

In jail, the police treated him with the deference due to one of their own. White had always shared their feelings and fitted their mold: ramrod-straight, conservative, and rabidly anti-gay. Almost immediately, the police's random beatings and searches in the gay community resumed.

At White's trial, gays had been carefully screened off the jury, along with Asians, blacks, and any other visible minority. The jurors would be white, Catholic and middle-class — White's lawyers were taking no chances. Throughout the trial, White maintained that he had had "no plan" when he slipped past the metal detector at the front door of the mayor's office with a loaded Smith & Wesson. The fact that he had to reload the gun before his attack on Milk carried no weight with the jury, who decide that the killings had not, in fact, been premeditated (Dr Martin Blinder announced that White's habit of gorging himself on junk food probably contrib-

uted to his "depressed" state). After a dramatic plea for "justice" from White's lawyer, the jury obliged with the unprecedented verdict of "voluntary manslaughter." A seventy-five year old woman on the jury later explained that "it all just came together, as if God were watching over us. We didn't want to give the city a worse name."

For activist Cleve Jones, the verdict had a more terrifying implication. "This means that in America it's all right to kill faggots," he said. City Supervisor Harry Britt, along with Mayor Dianne Feinstein, angrily denounced the verdict. Although Harvey suspected that he might be assassinated, according to Britt, "he never dreamed that the city would approve. It's beyond immoral. It's obscene."

Upon entering Soledad Prison, White was examined and found to have "no apparent signs" of mental disturbance. The "model inmate" was befriended by Sirhan Sirhan, the assassin of Robert Kennedy. On a conjugal visit, his wife conceived their second child.

Time may have moved slowly for Dan White on the inside, but outside, it went quickly. Petitions were circulated to keep White in jail, but to no avail. On the day of his release, demonstrators brought the city to a halt for several hours, and White was burned in effigy on Castro Street. The mayor has asked that White be forever banned from the city, and the cities of San Diego and Richmond have followed suit. He was released in secret by authorities who feared for his life.

People are revolted by this turn of events, and the American gay community is clearly waiting for White to surface. In an article for the *New York Native*, journalist Randy Shilts notes that a study on the impact of AIDS in the San Francisco community revealed that, for many, the double killings had been the most traumatic event in their adult lives. But Milk's former lover recently told *Time* that Harvey would not have wanted revenge. He was a pacifist who

preferred to see his people end prejudice peacefully and with dignity.

Which is, in fact, the issue. Harvey Milk was murdered because he threatened Dan White's sense of security. White's values were the same as those of the jury that convicted him. He belonged to a *majority system*, and it wasn't so much Dan White as his homophobia and hatred towards Milk and his reforms that were on trial, that were vindicated by the jury. If Milk and his constituency of "incorrigibles and social deviates" hadn't been flaunting their new freedoms at Dan White and his faction, there wouldn't have been any trouble.

It is chilling to imagine a system where a man may murder another whom he believes to be "immoral," and then be patted on the back by the law. It would appear that fundamental human rights are conditional on the victim being as socially acceptable, and "moral," as his murderer.

It is tantamount to legislated queer-bashing. There is a certain suitability about young Nazis praying for White, since the most successful queer-basher of this century was Adolf Hitler himself. He might have enjoyed a good chuckle at the outcome of White's trial.

In a system where two people could conceivably spend their lives behind bars for loving one another, while a killer can be released after five years for murdering one of them, there is evil. We have to ask ourselves who is really making these laws.

What have they started? And where does it end? □

Michael Rowe is a Toronto-based freelance writer. He gratefully acknowledges the support and cooperation of Randy Shilts, author of *The Mayor of Castro Street* (St Martin's Press, 1982).

## AIDS

### Europeans confer; increase slows in US

AMSTERDAM — One hundred and thirty delegates to the European Conference on AIDS, held January 20 to 22, resolved to step up demands on the Council of Europe and the European Parliament to encourage a more active role in funding research, support groups and AIDS information campaigns.

The meeting, which included the participation of doctors, AIDS support committee volunteers and gay activists from 13 European countries, the USA and Canada, was jointly organized by the COC (Holland) and the International Gay Association. Delegates agreed that the gay movement must be at the forefront of decision-making and application of such programmes to ensure that the rights and interests of gay people are adequately protected.

AIDS has not had the same impact in Europe as in North America, and so far only about 300 cases have been reported across the continent (as compared to

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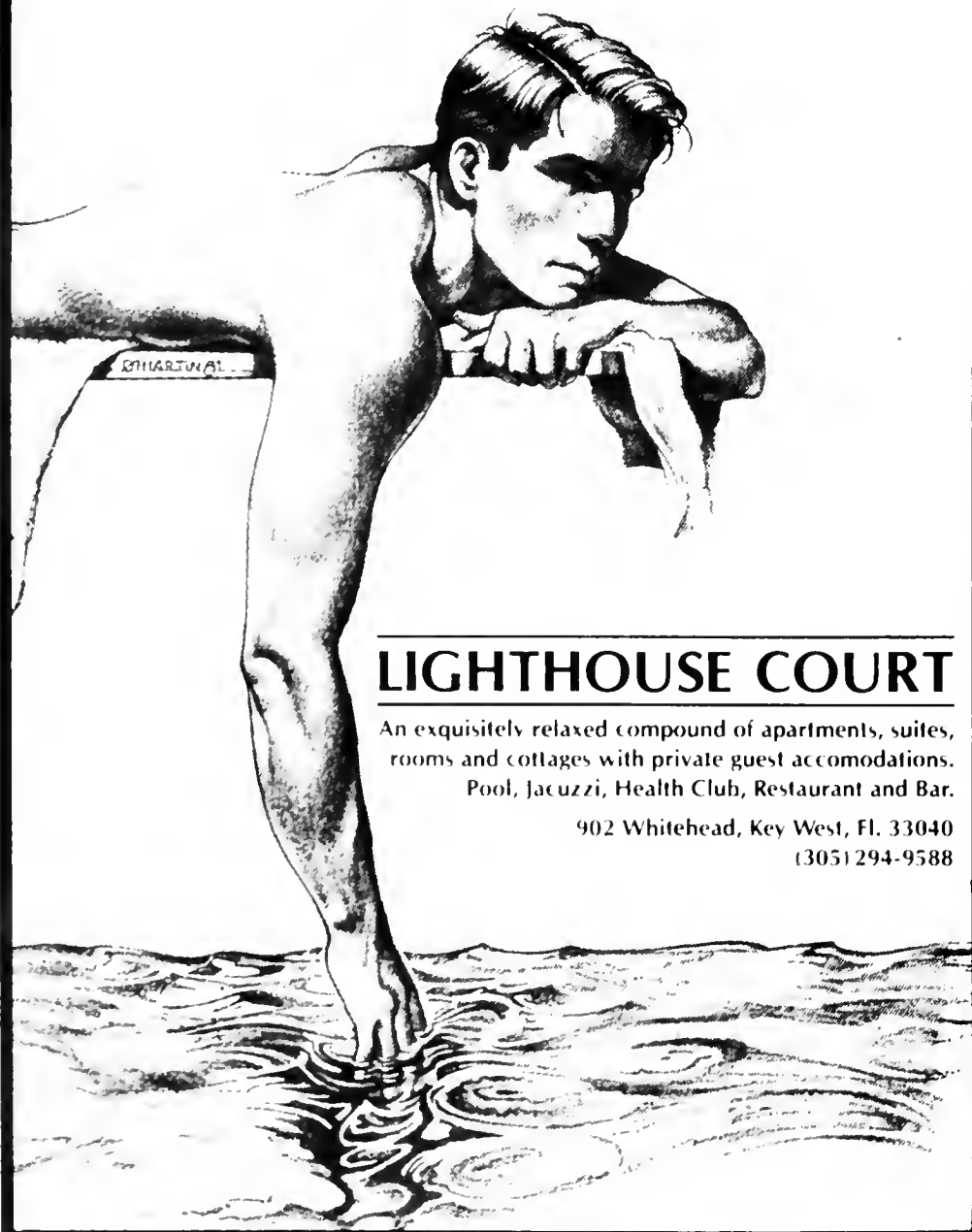


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3,000 in the US alone). For example, delegates reported little change in sexual behaviour in France, which presently has 107 cases, 37 among Africans or Haitians. Public panic is probably greatest in Finland, due to sensational press coverage, although there are only two known cases in that country.

In the United States the rate of new AIDS cases has decreased for a second consecutive three-month period. According to the Centers for Disease Control (CDC) in Atlanta, 204 new AIDS cases were reported between October 1 and December 19, 1983. During the previous three-month period there had been 546 new cases. Dr Harold Jaffe of the CDC cautioned that it was still too early to know if the syndrome has peaked. "There is a lag time between the time a case is diagnosed and the time the CDC receives the case report. You can't look at the last few months and say what's going on."

AIDS continues to be a political football in Washington. A House of Representatives committee report on the federal response to AIDS, released December 6, found that the Public Health Service has had insufficient funds to fight AIDS and this has undermined surveillance, epidemiology and laboratory research activities. Grants to researchers have been unnecessarily delayed and the Department of Health and Human Services has not adequately planned and coordinated the federal response.

Stung by such criticism, Health and Human Service Secretary Margaret Heckler told the US Conference of Mayors January 26 that the Reagan administration has responded to the AIDS crisis "in excellent fashion." She stated that public panic "has been quelled" through education and that progress is being made in research.

An organization called the American Family Association has reportedly distributed more than 350,000 petitions across the country calling on the government to shut down and "quarantine all homosexual establishments," including restaurants and shops, as a matter "crucial to the health and security of American Families." □

## Indecency charges chill climate in Greece

ATHENS — The Greek gay magazine *Kraximo* was found guilty of "indecency" on December 1, further poisoning relations between the country's gay movement and the Socialist Party government that swept to power in 1981 on promises of widespread social reform.

*Kraximo*, a radical tabloid published by a self-proclaimed "prostituting transvestite" called Paola (Pavlos Raveniotis), first emerged in the tumult preceding the elections of 1981. Its motto was "All work aimed at profit is prostitution," and its first front-page editorial declared, "This society stinks from the daily shitting of the people who guide us. They deprive us of our right to enjoy our lives like human beings and leave us only with a miserable survival which they cloak with the veil of 'honesty and decency.'"

The recent case is the second prosecution of *Kraximo* in the past two years. Although the Socialist government promised there would be no censorship and that "discrimination against minorities would be abolished," police harassment, especially of street transvestites, was stepped up in late 1982 and indecency charges were laid against the magazine in September of that year.



**Shunned:** Bruno-Pascal Chevalier, a 20-year-old hairdresser, had lived in Paris only a few months when, last June, he got sick. He had a severe outbreak of herpes, a 40°C fever, fatigue and weight loss. In October he was diagnosed as having AIDS and admitted to Laribosière hospital. His experience shows that AIDS panic among medical personnel is not restricted to certain institutions in the US.

Masks, gowns, gloves and a large disinfecting device were placed outside his room and a large red dot was affixed to the door. Nurses and orderlies refused to enter his room, and all meals were left in the hall. He was instructed to leave all food leftovers in a large garbage can which hospital staff refused to empty. He went on a hunger strike for a week, refusing all food, drink and medication. When radio station Fréquence Gaie aired Bruno's request that listeners visit him, hospital staff noted the large number of people who weren't afraid to enter the room. Attitudes relaxed slightly, and the staff stepped through the doorway from time to time, although medication was left in large quantities to cut down on the number of visits, and his meals were still left in the hallway.

Ironically, in December Chevalier discovered that he had been misdiagnosed, and never had AIDS. □

In spite of repeated police detentions in the period leading up to the trial, Paola was acquitted of all charges concerning the publication of *Kraximo*.

Police from the notorious Athens sixth precinct, however, charged the next issue of *Kraximo*, once again with indecency, in March 1983. Police officer Komninos Karras claimed that a front-page sketch of two naked men "offends public decency, provokes and corrupts, especially the young."

At her December 1 trial, Paola refused to summon defence witnesses. "*Kraximo* wishes to talk of the problems of the people that society has marginalized — prostitutes, prisoners, transvestites, homosexuals, psychiatric patients, junkies, petty thieves, motorcycle freaks, call boys, desperate people.... Authority cannot tolerate the voices of these people because they expose all its harshness and nakedness. This is the real reason behind the legal persecution of *Kraximo*.... I refuse to bring defence witnesses because I do not consider my paper indecent. It only expresses the politicized views of homosexuals."

The judge condemned Paola to four months in prison and fined her 30,000



drachmas (\$400). As well, Paola faces a suspended sentence for "resisting arrest" in 1982. The case is presently being appealed and the Greek gay movement, AKOE, is appealing for funds and letters of support for *Kraximo* c/o Magazine *AMPHI*, 6A Zalogou St, Athens 142, Greece. Amnesty International is following developments and may intervene if Paola is arrested.

The honeymoon between the gay community and the Socialist government seems finally over. According to correspondent Yanni Vassilas, "in this climate of unkept promises and continuing disillusionment, the prosecution of *Kraximo* and its publisher, Paola, is merely one more blow, sinking the gay community deeper into the cold water of reality." □

## Common-law lesbians seeking family status

PARIS — Two French lesbians, Nadia and Annie, living in the village of Saint-Lumine de Clisson, southeast of Nantes, are shaking up the French bureaucracy by demanding that the Social Security authorities recognize them and Nadia's three children as a family unit. Annie is also applying to have Nadia and the children recognized as dependants for income tax purposes.

The problem for the bureaucracy began when the magistrates writing Nadia's divorce judgment declared that she "had left to live common law with a friend with whom she has homosexual relations." Using this document as a basis, the women obtained a "certificate of common law relationship" signed by the district mayor. French Social Security legislation states that "common law" couples must be treated as "man and wife" for purposes of benefits.

The Social Security Administration is claiming that two women cannot be considered "man and wife," but the women's lawyer insists that "man and wife refers to a living situation and social function, not to a biological difference."

The case may be strengthened by a recent Education Authority decision to recognize Annie and Nadia's common-law relationship. The authority bases its subsidies to children on the incomes of both spouses in a "family relationship." It acknowledged that both women were spouses, and decreased the subsidy it was paying for Nadia's children.

In other French news, on December 10 the gay movement in Paris overcame its often fractious divisions and opened a new non-denominational gay centre, L'Escargot. The centre, near Place de la Bastille, has a bar, but plans are under-way to include a library, theatre, dance studios and a gallery. □

## Demos and kisses to celebrate IGA's '84

COLOGNE — Hundreds of pink balloons were launched in front of this city's thirteenth-century cathedral January 1 to commemorate the opening of 1984 — International Year of Lesbian and Gay Action.

The event also marked the closing of the European Regional Meeting of the International Gay Association (IGA), which is organizing events in Europe and around the world for 1984. Plans for the year include the publication of a Pink Book reporting on discrimination against lesbians and gay men, a discussion of the position of sexual minorities around the world by the United Nations

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Human Rights Commission, a demonstration at the UN September 30, and lobbying in the European Parliament for legislation to force member governments to repeal anti-gay laws. As well, there will be gay camps, lesbian saunas, a gay exhibition that will tour Scotland by bus, "kiss-ins" at border crossings, film festivals, and Lesbian and Gay Pride Day celebrations focusing on international themes. The IGA Action Secretariat has produced posters to advertise events throughout the year.

Delegates to the annual IGA conference in Helsinki in July will be facing one of the thornier questions to confront the organization in its six-year history, the membership of the Gay Association of South Africa (GASA). The question of GASA's membership was deferred at the 1983 conference in Vienna after stormy debate about the group's attitude to South Africa's racist apartheid system.

The Scottish Homosexual Rights Group (SHRG) has issued an open letter to GASA asking for clarification on five points that "are causing concern to ourselves and probably to other IGA member organizations."

"(1) Is GASA prepared to support the policy adopted by the 1982 IGA Conference committing IGA not only to fight racism but to ally itself with other non-gay organizations that have similar aims?"

"(2) Does GASA accept the principle that gay people being a persecuted minority have a moral obligation to oppose discrimination against other persecuted groups in society as well as to look after the interests of fellow gays?"

"(3) In view of the fact that many governments and many organizations throughout the world have responded to the request of black South African organizations to institute a complete boycott on cultural contacts with white South Africa, does GASA argue that it can make a special claim to be excluded from such a ban?"

"(4) If GASA says it is a non-racist organisation how can it justify holding some of its meetings and social events in restaurants, hotels and bars which exclude black people?"

"(5) Why does GASA wish to remain 'non-political' in view of the fact that any attempt to change the laws which operate against gays in their sexual life, at work or in the Forces require political action?" □

## NOW eyes New Jersey for gay rights bill bid

MILWAUKEE — Three hundred fifty lesbians met January 20 to 22 at a conference entitled "Power and Politics '84" held under the sponsorship of the National Organization of Women (NOW).

NOW's national president, Judy Goldsmith, said in a welcoming letter to delegates that the conference served as a "symbolic gesture" of the "renewal of NOW's commitment to working on lesbian and gay rights." NOW's attitude towards lesbians has changed, says Gwen Craig, co-chair of the National Association of Gay and Lesbian Democratic Clubs. In 1971, she said, lesbians were "an embarrassment and a menace" to NOW. Virginia Apuzzo, chair of the National Gay Task Force, said, "We are not any organization's nasty little secret any more."

Conference participants heard panels discuss lesbian and gay political candidates and their campaigns, coming out

in NOW, and recruiting lesbians to NOW. As well, it was announced that action would be taken on a resolution passed at NOW's last national conference to target one state and throw the organization's resources and influence behind the passage of a gay-rights bill there. The state chosen was New Jersey. □

## Cops slow to charge Buggers for Liberty

SYDNEY — Detective Inspector Ernie Shepard of the Vice Squad has finally reacted to the attempt by several gay men to be charged with the criminal offence of having sex as part of their "Buggery for Liberty" campaign.

The campaign was started in the wake of police raids on Sydney gay bars last fall. Shepard has resisted laying charges against the more than 60 men who "confessed" to having gay sex. Police claim the names and addresses of other people involved, the dates, times and places of sex acts, and other details are necessary in order to lay charges.

The men who signed the declarations were told by legal counsel that the police did not need the additional information, and therefore decided not to supply it. Lex Watson and Robert French, the first two men to sign the declarations, met with Shepard on November 14 and reminded him that the men who were charged in the raids on the bars had been accused of "homosexual acts with persons unknown." Shepard replied that he could not take any further action.

Watson said in an article in the *Star*, an Australian gay paper, that the police are "bending over backwards" to avoid prosecuting the men who voluntarily signed the declaration. They have scrupulously advised the men of their right not to say anything, and they appear "hesitant" to press questions during meetings.

On November 10, 1983, three of the men arrested in the raid on the Club 80 bar were acquitted and some of the charges laid have been dismissed outright by a magistrate. □

## Mayor's veto stops anti-pornography bill—for now

MINNEAPOLIS — Mayor Don Fraser's veto of a proposed civil-rights ordinance that would have banned pornography as a "form of discrimination based on sex" has been upheld by city council in an 8 to 5 vote.

Council had voted 7 to 6 in favour of the ordinance December 30, but on January 5 the mayor vetoed the bill. In explaining his veto, Fraser cited the first amendment to the US Constitution, which protects freedom of speech. He also said that the definition of pornography in the proposal was so "vague as to make it impossible for people to adjust conduct in order to keep from running afoul of its proscriptions."

The proposal was drafted by constitutional lawyer Catharine MacKinnon and anti-porn activist Andrea Dworkin. According to Tim Campbell, publisher of the *GLC Voice* in Minneapolis, Dworkin and MacKinnon were paid \$5,000 each for their work on the draft, and have submitted bills to Minneapolis city council for a further \$14,000 each. Campbell says that Barbara Carlson, alderperson for the seventh ward, which has a large gay population, and an early supporter of the bill, strongly objects to council paying the women any more money.

Carlson originally suggested hiring MacKinnon and Dworkin to draft the proposal, but now, according to Campbell, Carlson is the "most strongly outspoken opponent of the ordinance in its final form."

The proposed ordinance defines "pornography" as "the sexually explicit subordination of women, graphically depicted in pictures or in words..." It listed eight factors, any one of which would have to be present for material to be found pornographic. The factors included mutilation, the enjoyment of pain, humiliation or rape, women in postures of "sexual submission," women as "whores by nature" and women as "filthy or inferior." Presenting parts of women — vaginas, breasts and posteriors in particular — would also be pornographic.

Provision was made to punish "traffickers" — those who produce, sell or distribute material deemed pornographic. The formation of private clubs for the distribution of pornography was defined as discrimination against women. Only libraries and universities, who collect such materials for "research" purposes, would be exempt.

Advocates of the ordinance claim that

there is a relationship between the use of pornography and the incidence of violence against women. But opponents of the proposal maintain that the dangers of censorship outweigh any alleged relationship. Sharon Satterfield, a professor with the University of Minnesota's human sexuality programme, discounted claims of a connection between pornography and violence. MacKinnon countered that feminism and a pro-porn stance were mutually exclusive, and said that Satterfield's research was "irrelevant and out of date."

Opponents of pornography appear to be split between those who would like to see the ordinance concentrate on material which has violence as its main theme and those who believe that any material that is seen to "subjugate" women should be banned. Tim Campbell, a vocal opponent of the proposed ordinance, said in an interview with *TBP* that he would be willing to see a "compromise" bill that deals only with violence. He sees his paper, *GLC Voice*, as a piece of "lobbying literature," and he intends to keep his position in front of the task force that has been set up by the Minneapolis city council to further study the need for the proposed ordinance. The

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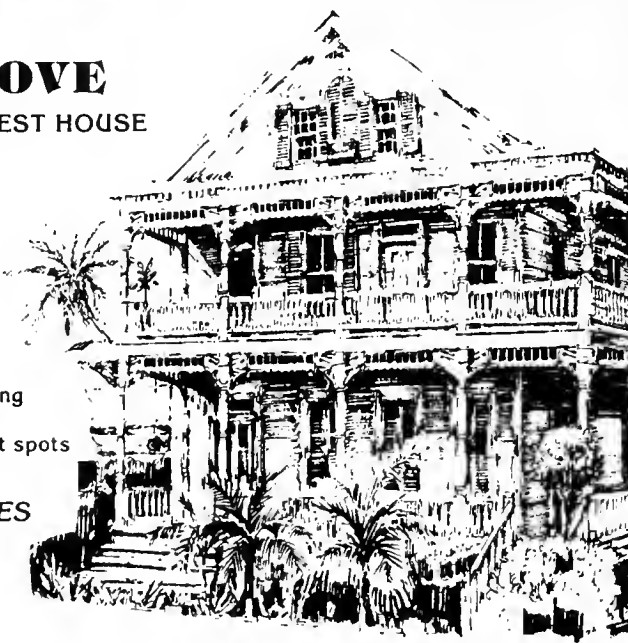
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task force has a deadline of June of this year to submit its findings to city council.

Dworkin's and MacKinnon's proposal also provided for redress of grievances against producers or purveyors by any woman who could show that pornography precipitated an attack against her, that she had been coerced into a pornographic performance, or that its existence caused her offence. Any "man, child or transsexual" who alleged injury by pornography in the "way that women are injured by it" could also claim damages.

But the primary purpose of the proposed legislation is to provide an avenue for redress — the courts — for women who feel that they have been injured by pornography. Both MacKinnon and Dworkin stressed this in speeches made in Toronto at a symposium on violence and pornography February 5.

When questioned about lesbian S/M material, which generally does not address relations between men and women, Dworkin explained that "the law is designed to go after the \$7-billion-a-year industry." MacKinnon, however, said that if S/M materials fit the description of pornography, they would not be exempt simply because they depict only women. □

## US survey reveals growing acceptance

LOS ANGELES — A comprehensive survey of American attitudes towards lesbians and gay men commissioned by the Los Angeles Times and released January 1 has led the newspaper to conclude that, "In a relatively few years the status of homosexuals in the culture has risen from national taboo to established minority, and gays today enjoy more social and legal acceptance than ever."

Acceptance of homosexuality varies greatly among different groups of Americans and slightly more than 50 percent still oppose "the homosexual lifestyle." Highest acceptance (72 percent) "approving of homosexuality either personally or for others" is in the San Francisco Bay area. While 43 percent of Americans expressed approval for homosexuality only 29 percent approved of the "homosexual community." Still, 51 percent favoured an end to job discrimination against gay people.

The highest levels of acceptance for homosexuality were found among those 30 to 36 years old, followed closely by those 18 to 30. Catholics (58 percent) are more accepting than Protestants (39 percent), and women (44 percent) just slightly more accepting than men (43 percent).

The shift towards acceptance of gay people across the country seems to have been lost on Democratic presidential candidate Senator John Glenn. Glenn told a New York gathering in November that he opposes the extension of the 1964 Civil Rights Act to forbid anti-gay discrimination, and in December went on to question the ability of lesbians and gay men to serve as schoolteachers, as soldiers or in positions of national security. His statements sparked the resignation of his New York state campaign chairman, State Senator Manfred Ohrenstein, a strong proponent of anti-discrimination legislation, and elicited statements of concern from other influential Glenn supporters who have a record of defending gay rights. Gay organizations across the states are pressuring other Glenn supporters to withdraw from his campaign. □

### World News credits

Gay New (Philadelphia), TWN (Miami), Gay Community News (Boston), The Advocate (San Mateo), The Bush Report (Washington, DC), Bay Area Reporter (San Francisco), GLC Voice (Minneapolis), Gay Pied (Paris), Homophonies (Paris), JGA Bulletin (Stockholm), New York Native (New York), Scottish Homosexual Rights Group (Edinburgh), Yanni Vassilas (Athens), Philip Fotheringham (Amsterdam), Lex Watson, Robert French (Sydney), John Fergus, Ron Ben-Israel (Toronto).

paugh chairman, State Senator Manfred Ohrenstein, a strong proponent of anti-discrimination legislation, and elicited statements of concern from other influential Glenn supporters who have a record of defending gay rights. Gay organizations across the states are pressuring other Glenn supporters to withdraw from his campaign. □

## Israeli fact book aims at law reform

TEL AVIV — The Society For the Protection of Personal Rights (SPPR), Israel's principal lesbian and gay organization, has published a new booklet called "On Homosexuals in Israel — Background and Facts." SPPR hopes it will serve as the basis for a campaign of law reform in this country.

Israeli law, inherited from British rule before 1947, makes gay sex punishable by up to ten years' imprisonment. Although the Government Legal Councillor has instructed that the law no longer be applied, its existence encourages police harassment, blackmail and closetry.

The booklet recounts the various attempts at law reform, all of which have been blocked by Orthodox religious parties that control decisive votes in the Israeli parliament. Ironically, it is the Israeli army, now desperate for soldiers to serve in the occupied regions of neighbouring countries, that leads the way in reform. Homosexuals are no longer considered undesirable on the basis of "medical problem" and are enlisted for three years of regular service "without discrimination."

The booklet can be obtained from the SPPR, POB 46039, Tel Aviv, 61 460 Israel. □

## Conservative groups drop anti-Pride suit

NEW YORK — A coalition of right-wing groups has dropped the suit it launched last June against the Christopher Street Liberation Day Committee, Dignity/New York and the City of New York, ending an attempt to prevent Lesbian and Gay Pride Day marches.

The coalition, composed of the Catholic War Veterans, Citizens Against Sacrilege in the Media, the Rabbinical Alliance of America and a lawyer and Catholic war veteran named Andrew McCauley, filed the suit on the grounds that the annual parade was "blasphemous" because its route passed Saint Patrick's Cathedral. Affidavits filed by the New York City Police Department, however, stated that officials at Saint Patrick's had no objections to the march.

On June 15, 1983, Federal District Court Judge Robert Ward ruled against the plaintiffs on the grounds that the marches are protected by the American Constitution's first amendment, which governs free speech. The Catholic War Veterans appealed the decision but withdrew on January 12, 1984. They also agreed to pay \$22,000 in legal fees to the Lambda Legal Defense and Education Fund, representatives for the defense. Judge Ward labelled the suit "frivolous" and called the logic behind it "twisted."

On January 3, the Catholic War Veterans filed for a parade permit for Sunday, June 24, 1984 — the fifteenth anniversary of the Stonewall riots and the date planned for the 1984 Christopher Street Liberation Day march. □

# Out in the City

TBP'S GUIDE TO WHAT'S ON IN TORONTO THIS MONTH

## THEATRE

JON KAPLAN

□ **Erotica.** Helen Porter's one-woman show that looks at sexuality in a fresh context, drawing on material that ranges from the biblical Song of Songs to short stories by Alice Munro. Mar 7-17. A New Drama Centre presentation at the Palmerston Library Theatre, 560 Palmerston Ave. 463-4279.

□ **Strip.** Three Franco-Ontarian women (Catherine Caron, Brigitte Haentjens and Sylvie Trudel) have written a play about the lives of three strippers, one of whom is a lesbian. The French version runs through Feb 26, the English version runs Feb 28-Mar 24. Tues-Fri, 8 pm, Sat, 7 and 9:30 pm. A Théâtre du p'tit bonheur production at Adelaide Court, 57 Adelaide St E. 363-6401.

□ **Talking With.** A set of monologues by Jane Martin about ten different women, ranging from a rodeo veteran to a baton twirler. An interesting set of characters, some of whom you'll encounter nowhere else but here, all of whom are full of humanity. Through Feb 26. Mercury Theatre, 296 Brunswick Ave. 927-9533.

□ **Lacey or Tropicsnows.** Buddies in Bad Times presents Sky Gilbert's latest play, based on the poetry of Canadian E A Lacey, exiled in Brazil. Its first act is set in a frigid Ontario winter, its second in a steamy South American jungle. Previews Mar 21-22, runs Mar 23-Apr 8. Wed-Sat, 8:30 pm; Sun, 2:30 pm. The Theatre Centre, 666 King St W. 862-0659.

□ **The Fairies Are Thirsty (Les fées ont soif).** The English-language version of Denise Boucher's drama about three women who are prisoners in their roles as housewife, whore and virgin. The original 1978 Quebec production caused a state-and-censorship furor; let's hope times have changed. Previews Feb 28-29 runs Mar 1-17. Tues-Sat, 8:30 pm; Sun, 2:30 pm. A Nemo Theatre presentation at the Theatre Centre, 666 King St W. 862-0659.

□ **Total Eclipse.** Christopher Hampton's play about the relationship between the 17-year-old Arthur Rimbaud and the 27-year-old Paul Verlaine, poets in the Paris of 1872. Mar 7-11, 8:30 pm. Harbourfront Studio Theatre, 235 Queens Quay W. Reservations recommended. 869-8412.

□ **Nightbloom.** An adaptation of the Night-town section from James Joyce's *Ulysses*, presented by Comus Music Theatre, directed by Billie Bridgman. The score is by the Canadian Electronic Ensemble; musical director is Charles Homewood. Through Feb 25. Premiere Dance Theatre, 207 Queens Quay W. 869-8444 Or BASS outlets.

□ **Chairs and Tables.** Rachel Wyatt's new play about the friendship of two women and the man caught in the middle between them. Previews from Feb 26, runs Mar 1-31. Tarragon Theatre, 30 Bridgman Ave. 531-1827.

□ **Sister Mary Ignatius Explains It All For You.** A return of the Christopher Durang play starring Jennifer Phipps, about a nun whose explanations of Church doctrine reveal far more than she thinks. Among the topics discussed in this very funny and savage play is homosexuality. Through Mar 4. A CFNY-FM production at the Bathurst St Theatre, 736 Bathurst St. 533-1161.

□ **Cat on a Hot Tin Roof.** Tennessee Williams's play about a wealthy Southern family; the central male character must confront the nature of his sexuality. Directed by Kurt Reis. Previews from Mar 15, runs Mar 23-Apr 14. A CentreStage production. St Lawrence Centre, 27 Front St E. 366-7723.

□ **The Importance of Being Earnest.** Another staging of Wilde's witty play. Feb 22-25 and Feb 29-Mar 3. 8 pm, Hart House, U of T. 973-8668.



Backstage at the burlesque: Margaret Moreau as Gini, one of the three women in the play *Strip*.

□ **The Grand Theatre.** Among the plays at Robin Philips's new company is Eve Merriam's *The Club*, set in a men's club in 1903 and peopled by women playing men's roles — a powerful piece of theatre. Also in rep is Joseph Kesselring's classic *Arsenic and Old Lace*, with the Brewster sisters played by William Hutt and John Neville. Another recent production is *Hamlet*, starring Brent Carver. 471 Richmond St, London, Ontario. 1-800-265-1241 (toll-free).

□ **Cloud 9.** See review p 25.

## CINEMA

GLENDON MCKINNEY

□ **Entre Nous.** Director Diane Kurys gives us something rare in the movies these days: a film about the love between friends. Isabelle Huppert and Miou-Miou portray two women who survive the Second World War, accumulate husbands and babies, only to find their lives wanting. In the socially restrictive 1950s, their husbands expect them to behave properly as wives and mothers, and cannot accept their friendship. Kurys utilizes the wide-screen format exceptionally, illustrating the generous simplicity of their lives, and moves herself into the major league of filmmakers. Don't miss it.

□ **Liquid Sky.** A creature from an alien planet lands in Manhattan and observes the ultra-decadent New Wave subculture. It seems to draw sustenance from its host's frequent sexual encounters with heroin users,

both male and female. The first North American feature by a trio of Soviet filmmakers, this film is apparently an elaborate metaphor for culture shock. Bloor Cinema (at Bathurst), every evening through March 15, 9:30 pm. \$5 (\$4 non-members). 532-6677.

□ **Ernesto.** The tenderness of sex between men, the dangers of unrequited love, in Salvatore Samperi's 1978 comedy.

□ **Silkwood.** Cher gives a direct, unaffected performance as the lesbian roommate of Karen Silkwood.

□ **Broadway Danny Rose.** Woody Allen hides an off-centre romance inside a comedy about an overly compassionate agent mixed up with a gangster's moll, played with charming vulgarity by Mia Farrow.

□ **Born In Flames.** See Feb 24 and March 25.

## ART

IAN THOM

□ **Feminist Eros Festival.** Three separate exhibitions. Following the opening benefit (see Feb 27), Gallery 76 puts on "Desire Show," Feb 28-Mar 10; hours: Mon-Fri, 10-5 pm, Sat noon-5 pm (76 McCaul St; 977-5311, ext 262). Gallery 940 presents "Eros East" Mar 7-21; hours: opening night from 8 pm, Tues-Sun, 2-7 pm, Wed 2-9 (940 Queen St E, 466-8840). "Alter Eros" opens at A Space March 17, 2-5 pm, and runs through April 14; hours: Tues-Fri, 10-5 pm, Sat noon-5 pm (204 Spadina Ave, 364-3227).

□ **The Mystic North.** SEE THIS SHOW! Art

Gallery of Ontario, through Mar 11. \$5.50 adults, \$3.50 students; Thursdays \$2. 347 Dundas St W. 977-0414.

□ **Hearts.** A bon-bon for St Valentine. Justina M Barnicke Gallery, Hart House, U of T. Through March 1. 978-2452.

□ **David Milne.** New York paintings by this great artist. Feb 25-Mar 14. Mira Godard Gallery, 22 Hazelton, 964-8197.

□ **Punchinello.** Group show of sculpture. Feb 23-Mar 6. 204A Baldwin St. 593-5054.

□ **Edward Curtis.** And other 19th century photographers. Through March 17. Jane Corrin Gallery, 620-144 Front St W. 979-1980.

□ **John Scott.** Recent drawings. Feb 25-Mar 15. Carma Lamanna Gallery, 840 Yonge St. 922-0410.

Most galleries are open Tues-Sat, noon to five or so.

## DANCE

RON BEN-ISRAEL

□ **Modern Madness.** A "modern art variety show," featuring performance artists Marcia Cannon, Peter McGehee (of the Quinlan Sisters), Johanna Householder, Tanya Mars, and Brenda Nielson. Presented by Danceworks. Also featuring appearances by Queen Elizabeth I and the Ontario Censor Board's Mary Brown. March 7, 8 and 9 at 8:30 pm. The Rivoli, 334 Queen St W. Tickets \$5 at door. Info: 533-1487.

□ **Les Ballets Jazz.** Montreal's popular, sexy high-kickers. Ryerson Theatre, Feb 21-25.

□ **Toronto Independent Dance Enterprises.** Company work based on improvisation and evocative use of props. Brigantine Room, Harbourfront. Feb 29-Mar 3.

□ **Jennifer Muller and The Works.** Beautiful bodies in streams of motion. A world-wide touring company. Ryerson Theatre, March 12 to 17.

## TV/RADIO

JOHN ALLEC

□ **Playgirl Visits Canada.** Toronto's own Stephen Scott talks about his decision to pose for *Playgirl's* special Canada issue, and editor Diane Grosskopf discusses how the men are chosen. *City Life*, CITY-TV, Feb 27, 2:30 pm.

□ **"Transsexuals."** Interviews with a male-to-female transsexual and Dr Betty Steiner of the Gender Identity Clinic. *City Life*, CITY-TV, Feb 22, 2:30 pm.

## NIGHTLIFE

● Members of Lambda Business Council

## RESTAURANTS

□ **Bemelman's.** Fashionably cruisy pop singles bar, pricey restaurant. 83 Bloor St W. 960-0306.

□ **Café New Orleans.** Best people-peeking perch in town (it'll take your mind off the food). Patio always packed. 618 Yonge St. 922-2439.

● **Les Cavaliers.** Continental menu, daily specials. 418 Church St. 977-4702.

□ **Chap's Café.** Noon-9 pm, including \$1.99 soup/sandwich lunch special. \$5-\$6 range. 9 Isabella St. 921-3012.

□ **Church Street Café.** Popular brunch locale in the heart of ghetto. Daily to 12, Sun: 10 am-5 pm. 485 Church St. 925-1155.

□ **Cornelius.** Very reasonable, very filling meals. 579 Yonge St. 967-4666.

● **Crispins/Buddy's.** Innovative cuisine, great wines. Brunch: \$6.95. 66 Gerrard St E. 977-1919.

● **Crow Bar.** Full menu, easy atmosphere, with popular pix shown at 8 pm, Mon-Fri. 10 Broadalbane (behind Parkside Tavern). 923-6136.

● **18 East Hotel & Tavern.** Inexpensive home-





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cooked meals. Sunday brunch \$3.95. 18 Eastern Ave. 368-4040.

☐ **Fare Exchange.** Small neighbourhood café. 4 Irwin Ave. 923-5924.

☐ **Fenton's.** The one place to go if you've only one place to go (and can afford it). Less expensive room downstairs. 2 Gloucester St. 961-8485.

● **Jennie's.** Chic restaurant. Live music Fri-Sun nites; Sunday brunch. 360 Queen St E (at Parliament). 861-1461.

● **Lipstick.** Daytime meals, late night snacks, and loud music. 4:30 pm-3 am (4 am weekends). 580 Parliament St. 922-6655.

● **Pimblett's.** Gaudy, friendly British pub. Import draught, desserts. 249 Gerrard St E. 929-9525.

☐ **Queen Mother Café.** New wave, artsy crowd, with imaginative eats. 206 Queen St W. 598-4719.

● **Raclette.** French cuisine and great by-the-glass wine list. 361 Queen St W. 593-0934.

☐ **Rivoli.** Exotic snacks with colourful crowd. 334 Queen St W. 596-1908.

☐ **Le Sélect Bistro.** Bistro lunches and late night dining. 328 Queen St W. 596-6405.

☐ **Together.** Continental menu, specials. Sunday: allyoucaneat/ \$6. 457 Church St. 923-3469.

## BARS

● **The Albany Tavern.** 158 King St E. 861-1155. Dancing, patio. After hours till 4 am on Fri and Sat

● **The Barn.** 83 Granby St. 977-4702. Casual stand-up bar and disco

☐ **Boots (at the Selby).** 592 Sherbourne St. 921-3142. Dance floor, lounge, casual dining room.

● **Buddy's Backroom Bar.** 370 Church St. 977-9955. Chatty, casual stand-up bar

☐ **Bud's (at Hotel Selby).** 592 Sherbourne St. 921-1035. Video, dance floor

☐ **Cameo Club.** 95 Trinity St. 368-2824. Licensed private dance club for women. Fri and Sat only

● **Les Cavaliers.** 418 Church St. 977-4702. Piano singalong bar, very chatty

☐ **Chaps.** 9 Isabella St (at Yonge). 921-3012. Large upstairs disco with risqué video, downstairs bar.

☐ **Cornelius.** 579 Yonge St. 967-4666. Dance floor, dining area. Open 4 pm; \$1 a beer till 8 pm week-nights, great Friday after work

● **Crow Bar.** 10 Bredalbane St (laneway behind

Parkside Tavern). 923-6136. Fully licensed; video. Mon-Sat, 4 pm-3 am; Sun 4 pm-1 am.

☐ **Katrina's.** 5 St Joseph St. 961-4740. Stand-up bar with dance floor. Open Fri and Sat to 4 am. Cover charge on weekends. Dining lounge.

☐ **Oz.** 1 Isabella St. 961-0790. Large bar and disco, lotsa lesbians. Also after hours (\$3).

☐ **Parkside Tavern.** 530 Yonge St. 922-3844. Men's beverage room, side entrance.

☐ **The Quest.** 665 Yonge St. 964-8641. Bar, dining room and upstairs disco.

☐ **St Charles Tavern.** 488 Yonge St. 925-5517. Large beverage rooms.

☐ **Together.** 457 Church St. 923-3469. Lesbian bar, dining room.

☐ **The Tool Box.** Leather club bar with patio, meals. Club night Thurs. "Hot Stuff" leather shop downstairs, great deals. 18 Eastern Ave. 869-9294.

## DISCOS

☐ **Chaps.** See Bars, above.

☐ **Charly's.** 488 Yonge St, upstairs. 925-5517. Bar/disco. Now mixed. Fri, 10-3; Sat: 10-2.

☐ **Club Manatee.** 11A St Joseph St. 922-1898. Male only. Not licensed. Fri & Sat: 10 pm-6 am; Sun: 10:30 pm-3:30 am. Live shows Sat at 2 am, Sun at midnight.

☐ **Club Mystique.** 16 Phipps Ave (behind Sutton Place Hotel). 924-0244. "Largest dance floor in the

city." Fri & Sat, midnight-dawn; Sun, 11 pm-5 am.

☐ **Oz.** See Bars, above.

☐ **Pan AM Dances.** Tues nights at the Rivoli, 334 Queen St W from 8 pm. New wave.

☐ **Stages.** 530 Yonge St. 928-0492. Fri-Sat 12 to 5 am, Sun 10:30 pm-4 am. \$6.

☐ **Twilight Zone.** 185 Richmond St W. 977-3347. New wave. Weekends. \$8.

☐ **Voodoo Club.** 9 St Joseph St (above Katrina's). 960-9335. New wave. Weekends. \$5.

## BATHS

● **The Barracks.** 56 Widmer St. 593-0499. Leather/denim. 6 pm-10 am; 24 hours on weekends.

● **The Club.** 231 Mutual St. 977-4629. 24 hours.

● **The Roman's Health and Recreation Spa.** 742 Bay St. 598-2110. 24 hours.

## ACCOMMODATION

☐ **Catnaps Guesthouse.** 246 Sherbourne St. 968-2323. Fifteen rooms, TV lounge, pool table and game room, laundry and kitchen facilities, parking, sundeck. One or two people: \$25

☐ **18 East Hotel.** 18 Eastern Ave. 368-4040. Bar and dining room, 22 rooms, TV lounge, sauna, gym, laundry facilities, sundeck, free parking. 1 or 2 people: \$24, weekend rates.

*Friendship over family: Isabelle Huppert (left) and Miou-Miou in Kurys's exceptional Entre Nous.*



☐ **The Selby Hotel.** 592 Sherbourne St. 921-3142. Victorian-style hotel; bar, dining room. 72 rooms. No housekeeping. 1-2 people with private bath: \$35; without: \$27.

## COMMUNITY

☐ **Toronto Gay Community Council.** 105 Carlton St. 4th floor. M5B 1M2. Umbrella organization of lesbian and gay groups. Forum for sharing information and discussing political strategies

## SOCIAL & POLITICAL ACTION

**AIDS Committee of Toronto.** See Health, below.

**Beaches Area Gays.** Meets Thurs nights after 9 pm at Cent mental Fair Lounge (in the Beach Mall), 1971 Queen St E (at Waverley)

**Bridges.** 5-592 Church St. M4Y 2E5. Michael Riordon (922-0735). Group connecting lesbian, gay and third world liberation struggles

**Chutzpah.** 730 Bathurst St. M5S 2R4. 489-4662. Group for Jewish gay men and lesbians and friends

**Coalition for Gay Rights in Ontario (CGRQ).** Box 824, Stn A. M5W 1G3. 533-6824. Toronto office: 730 Bathurst St. M5S 2R4

**Committee to Defend John Darnley.** 1508-914 Yonge St. M4W 3C8. 925-6729

**Foolscap (Oral History Project).** Conducting interviews with gay people. John Grube. 961-8947

**Foundation for the Advancement of Canadian Transsexuals (FACT) — Toronto.** 519 Church St Community Centre. M4Y 2C9

**Gay Alliance at York.** c/o CYSE, 105 Central Sq. York University. 4700 Keele St. Downsview. ON M3J 1P3. 667-2515

**Gay Asians Toronto.** Box 752, Stn E. M4Y 2N6. Info: Aaron Glad Day Bookshop. 961-4161

**Gay Association of Maritimers in Toronto.** 730 Bathurst St. M5S 2R4. Support group for Maritimers moving to Toronto

**Gay Community Appeal of Toronto.** Box 2212, Stn P. M5S 2J2. 869-3036. Fund raising for gay and lesbian community projects

**Gay Community Dance Committee (GCDC).** 730 Bathurst St. M5S 2R4. Organizes community fund raising dances

**Gay Courtwatch.** Room 337, 1101 Bay St. Queen and Bay. 961-8046

**Gay Fathers of Toronto.** Box 187, St. E. M4Y 2N6. 364-4194. week nights

**Gay Liberation Against the Right Everywhere (GLARE).** Box 193, Stn Q. M4T 2N7

**Gay SIG.** (Lower Circle) at the Bay. Box 289, St. A. M5W 1X9. Group of gay members of MMSA. 361-1141

**Gay Self-Defence Group.** Box 191, St. E. M4Y 2N6. 364-4194. Organizes courses in self defence in gay and lesbian communities

**Gay Youth of Toronto.** 730 Bathurst St. M5S 2R4. 489-4662. Phone: counselling. Mon-Fri 12 pm-4 pm

**Gays and Lesbians at U of T.** c/o SAU, 200 St. George St. 921-3023. c/o University of Toronto. M5S 1A1. 961-3023





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### What we believe

#### FAITH

Now faith is the assurance of  
things hoped for, the  
conviction of things not  
seen....For whoever would  
draw near to God must believe  
that God exists.... HEBREWS 11:1,6

#### HOPE

...a spirit of wisdom and of  
revelation in the knowledge of  
God, having the eyes of your  
hearts enlightened, that you  
may know what is the hope to  
which God has called  
YOU.... EPHESIANS 1:17-18

#### LOVE

Love is patient and  
kind...rejoices in the  
right...bears all things, believes  
all things, hopes all things,  
endures all things...never ends.  
1 CORINTHIANS 13:4-8  
So faith, hope, love abide,  
these three; but the greatest of  
these is love. 1 CORINTHIANS 13:13

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## Briefs Encounter of the Tight Kind



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**DANCEMAKERS**  
"WALKING THE LINE"

## KITCHEN DRAMA

**Dancemakers.** Choreography by Karen Rimmer. Premiere Dance Theatre, Jan 31-Feb 4.

At last! Here is a choreographer who challenges us with the exploration of woman's role in our culture. By carefully restricting her dancers to severely edited movements, Vancouverite Karen Rimmer elicits specific emotional reactions from her audience. She maintains a direct link to her message, avoiding hysterical self-exposure and disregarding the use of "pure movement" for its own sake.

Graham Jackson's words serve as a loose background to her "Despair Comics." Eloquent dancer Patricia Fraser is forced into two-dimensional, cartoon-like manifestations of a lonely figure, probably stuck in her suburban kitchen:

"Sold the Venetian blinds  
But dammit, if the  
Creeper didn't cover the windowpane  
While I was feeding the kid."

This mundane drama is intensified in "Walking the Line," where each character can only repeat one pattern. The roles are defined: She who tempts, He who follows fascinated; She who challenges him, He who fights. And finally, She who mourns alone. For a change, these situations are not perceived as heroic; rather than exploring herself as a high-priestess of sexual frustration (dear old Martha G), Rimmer chooses to convey the futility of such scenarios. Where others rip clothes and soul on stage, she skillfully uses leftover dance clichés to convince us that dance can be an intelligent art.

As for the Dancemakers company, they were a treat. Their energetic rendering of the work was remarkable.

Ron Ben-Israel □

## COMIC COUPLINGS

**Cloud 9: A Comedy of Multiple Organisms** by Caryl Churchill. Directed by Bill Glassco. Bayview Playhouse, 1605 Bayview Ave, 481-6191 or BASS.

*Cloud 9* is a play about sex roles, power, and oppression; about patriarchy, the nuclear family and the private and public gyrations that individuals perform to find their own measure of happiness within those structures — or without them. It is also (a little too ambitiously) about colonialism and racism. If all that sounds a bit heavy one shouldn't despair — the play is enormously funny, at times very moving, and above all provocative, offering food for thought for everyone from corporate Rosedale wives to the lesbian who has occasionally thought of doing it with some of her gay male friends.

Act One presents a British family living in colonial Africa in 1880. In minutes we see that age, sex and race are all to be tenuous concepts: Betty, the wife, is played by a man; adolescent son Edward, by a woman; Joshua, the family's black servant, by a white. These transformations, at first farcical, manage to take on complex meanings while remaining delightfully comic. Before the act is over we've witnessed a concentrated display of oppressions and self-oppressions as amazing for its humanity as for its scope.

Illicit couplings and gender-bending

are rampant as the family, their servants and friends strain against the bonds of Victorian society. Young Edward plays guiltily with dolls and does naughty things late at night with Uncle Harry. Edward's mother Betty torments herself with guilt over her secret love for Harry. Harry and Joshua fuck regularly in the barns. Ellen, the governess, is a passionate lesbian with no name for her desire, who throws herself on the oblivious Betty every time they are alone. Husband and patriarch, Clive, indulges a fetish for *osculum in vaginam* with a dyke-ish widow, who loathes Clive and his great-white-father posturing but consents to his oral passions because "I do like the sensation."

But the play is more than "a carnal circus," as the advertising claims. In the midst of these heated couplings author Caryl Churchill shows us the truly infernal: we learn that agents of the Queen, including Clive, have put down a rebellion by setting fire to a native village. Joshua's parents die in the conflagration, and in the final seconds of the act we see him get his revenge.

Act Two continues the familial and sexual themes but virtually abandons the colonial and racial. We are presented with members of the same family, all twenty-five years older, in London. But the year is 1980 — the present. Young Edward has grown into a gay man. His younger sister, Victoria (played by a stuffed doll in Act One) is now a lesbian mother shakily married to a straight man. Her lesbian friend, Lin, has a pre-school age daughter named Cathy — a chubby monster obsessed with cap pistols. Cathy is played, amazingly and hilariously, by the actor who played hus-

band Clive in colonial Africa. In fact, all of the actors have exchanged roles as Churchill continues to turn ideas of age, sex and sexual orientation upside-down.

In one scene, Victoria and her brother Edward sit alone on a park bench and agree that they both "hate men." Edward confesses that he'd rather be a woman, that he thinks breasts are beautiful. He innocently asks if he can touch Victoria's breasts. She laughs and complies. There is embarrassed silence in the audience. We are witnessing (gasp) incest. Then Edward sighs hugely: "I think I'm a lesbian." It is a delicious, and touching, moment.

Eventually, Victoria, her lesbian lover Lin, and brother Edward end up sharing room and bed in a threesome as confusing to Edward's ex-lover, who has sex with strangers on public transit, as it is to his mother, who hasn't had sex for years.

Churchill clearly has a gift for pointing up the artificiality of roles and the barriers that role-playing can create. And yet she's not so simplistic as to suggest that a simple discarding of roles is the answer — Victoria, Lin and Edward do not reach Cloud 9 with their communal love. What Churchill does seem to espouse, however, is the value of breaking the rules, of stretching the boundaries of propriety to include love, sex and touching for their own sakes, regardless of whether or not they conform to any existing *modus vivendi*.

The Toronto production has been well-cast by director Bill Glassco. The play demands talented and versatile actors, so it's a pleasure to say there is not a bad performance to be seen, despite the challenge of at least two roles per actor. Apart from a tendency for some cast members to play the lines rather than the characters — a temptation in this farce-like play — there were many characterizations which managed to be both believable and absurdly funny. Glassco seems to have a good grasp of the play's themes, although the emphasis is a little heavily on the play's more frantic qualities. This may have been due to first-night jitters (the show I saw was the first preview) and might even out as the run continues.

Jim Bartley □

## ON THE TOWN

Oh, what's one to do without The Outpost, that lewd saloon of leatherness and lust? And who'll take in its orphans (and their ebullient endorphins!) now that that bed of B&D has bit the dust?

Who'll forget the bets on who put out most? And that lonesome cowboy who had seemed to prove the possessor of perfect poise, the best of all the boys, till he betrayed he was too buzzed to move.

Oh, wisdom wound its way throughout The Outpost. Amid the chaps and chains, among the brute and brawny, one could overhear with ease whether Joan had hit her Cs in that afternoon's performance of *Don Giovanni*.

As for me, I will recall it all no doubt most for the lessons learned, the knowledge love inspires — such as never to suggest, "How about you be my guest, and do with me whatever your heart desires?"

Oh, what's one to do without The Outpost, that randful retreat of raunch *royale*? The memories will mound up, now that it's past its last round-up. Oh yes, it was an okay corral.

John Allec

# 1984

# ARCH

# W

Body Politic

SPRING STARTS THIS MONTH! • OUT IN THE CITY'S CALENDAR OF EVENTS IN TORONTO FROM TUES FEBRUARY 21 TO FRI MARCH 30 1984

## TUES/FEB 21

□ **Lesbian Incest Survivors Support Group.** First meeting. Open to all lesbians who have survived any type of incestuous relationship, and would like to share experiences and insights. Info: 964-7477 (Rape Crisis Centre).

## WED/FEB 22

□ **"Nuclear Deterrents? A Canadian and Christian Perspective."** Featured speakers will include two representatives of the federal Defence Department, Capt Nicholas C Stethem, Managing Director of the Strategic Analysis Group, and Arthur Mathewson, Chief of Policy Planning for National Defence. Also speaking will be Rev Milton Little of the United Church of Canada, and Dr Richard Fischer of Physicians for Social Responsibility. Metropolitan Community Church, 730 Bathurst St (a block south of Bloor), 7:30-9:30 pm. Free.

□ **Sexuality '84 Conference: Female Sexuality/The Female Life Cycle.** With keynote speaker Kate Millett. Downtown location. Info: 675-3111, ext 4459.

□ **"Transsexuals."** See TV/Radio.

## FRI/FEB 24

□ **"Mai Tais and Pink Ties."** The Gay Community Appeal's annual bash to celebrate the end of their fund-raising campaign. St Lawrence Centre Town Hall. Tickets \$7.50 at Glad Day Bookshop. Info: 869-3036.

□ **Born in Flames.** Lizzie Borden's notorious film about lesbian armies and feminist revolutionaries taking over the government, the centrepiece of a current censorship battle (see p 9) is shown tonight at 8 pm, as a benefit for *Broadside* and *FUSE*. Director Borden is to be present. Repeated Sat at 7 and 9 pm, Sun at 2 pm, and mon through Wed at 7 and 9 pm. The Music Hall Theatre, 147 Danforth Ave. Info: DEC, 964-6909.

## SAT/FEB 25

□ **Hearts.** See Art.

□ **John Scott.** See Art.

## SUN/FEB 26

□ **Womyn Out Doors Mid-Winter Skating Party and Potluck.** From noon, at Grenadier Pond, High Park.

□ **Chutzpah Monthly Brunch.** 1 pm at the Golden Griddle, 45 Carlton St. 782-3942.

□ **Out & Out Downhill Skiing.** On the Blue Mountain Peaks. Moderate rating. 927-0970.

## MON/FEB 27

□ **The Second Annual Homophobe of the Year Awards Banquet.** Entertainment, dancing and dinner, a fund-raising event at Katrina's, 5 St Joseph St, for the International Gay Association. Cocktails at 7 pm, dinner at 7:30. Tickets \$12 advance only (\$8 students/unemployed), available at Glad Day or by calling 466-2838.

□ **Feminist Eros Festival Opening Benefit.** With the all-women band Word of Mouth, Helen Porter and others. Co-ordinated by Womenfilm/Womenart. The Rivoli, 334 Queen St W. 8 pm. Tickets available from Toronto Women's Bookstore, DEC, and at the Rivoli. \$6 at door, \$5 advance.

□ **Defensercise!** 7:30-9:30 pm, every Monday at 519 Church St. See box opposite page.

□ **"Policing in Public Housing."** Special focus at the third annual meeting of Citizens' Independent Review of Police Activities. City Hall Council Chambers, 7:30 pm. Info: Fiona Chapman, c/o Alderman Jack Layton, 947-7903.

□ **Playgirl Visits Canada.** See TV/Radio.

## TUES/FEB 28

□ **Women's Studies Student Union Open House.** Every Tuesday afternoon at U of T. See Tuesdays.

□ **Feminist Eros Festival.** See Art.

□ **Strip.** See Stage.

## THURS/MARCH 1

□ **GLAUT Talent Show.** A benefit for the Sex-Ed Centre, hosted by Gays and Lesbians at U of T. Debates Room, Hart House. 8 pm. \$3. To take part, contact Sylvia or Ilona at the Sex-Ed Centre, 978-3977.

□ **Brief Encounters of the Tight Kind!** A special night at Buddy's, with a surprise show at 11 pm, a guest appearance at midnight by Marla Lukofsky, and a fashion

CelebrAsian



**CelebrAsian III!** Gay Asians of Toronto have released their second newsletter, a special Valentine issue with several features (including the first of a series on lovers), news, classifieds, and even a gossip column. The group now has over 80 members. For info on GAT, write Box 752, Stn F, M4Y 2N6, or call Glad Day Bookshop, 961-4161.

briefs parade. no cover. 370 Church St (lane-way behind Crispins). 977-9955.

□ **"Relationships."** Discussion meeting of Gay Fathers of Toronto. 519 Church St Community Centre, 8 pm. Info: 364-4164.

□ **Chairs and Tables.** See Stage.

□ **The Fairies Are Thirsty.** See Stage.

## FRI/MARCH 2

□ **GCCT Women's Open House.** The Gay Counselling Centre of Toronto welcomes all women to drop by for coffee and refreshments, 7:30-10:30 pm. 105 Carlton St, 4th floor. Info: 977-2153.

## SAT/MARCH 3

□ **IWDC Dance.** A mixed (men and women) dance to raise funds for next week's International Women's Day celebrations, organized

by the Ontario Coalition for Abortion Clinics. Info: 789-4541.

## SUN/MARCH 4

□ **Lesbian Mothers Potluck Brunch.** Food and friendship. 1-4 pm. Info: 465-6822.

□ **Workshop on Sexuality and Spirituality.** Led by Rev Crossman of Metropolitan Community Church, London. Info: 536-2848.

## TUES/MARCH 6

□ **Integrity (Gay Anglicans) Mardi Gras Celebration.** With inter-group participation. See Tuesdays.

## WED/MARCH 7

□ **Ward 6 Community Organization Annual Meeting.** Formed in 1973, W6CO is a progressive community-based municipal organization which has often been very effective in representing the interests of the underdog, including the area's large lesbian and gay population. Membership is only \$10 (\$2.50 for seniors, students and the unemployed). 7:30 pm, 519 Church St Community Centre. For info, call Bill Cousintine at 922-9677, or write Box 54, Stn F, M4Y 2L4. (Ward 6 is bounded by Bloor, Palmerston, Sherbourne and the Islands.)

□ **Lesbian Phone Line Meeting.** Prospective volunteers welcome. 348 College St, 3rd floor. 7:30 pm. 960-3249 (Tues evenings).

□ **Lutherans Concerned.** Meeting at a member's home at 8 pm. Info: David or James, 463-7354.

□ **"Modern Madness."** A "modern art variety show." See Dance.

□ **Feminist Eros Festival.** See Art.

□ **Erotica.** See Stage.

□ **Total Eclipse.** See Stage.

## THURS/MARCH 8

□ **Women's Studies Wine and Cheese Party.** Co-hosted by the Women's Studies Student Union and the Women's Studies Programme, with entertainment. Theme: "Women of Colour." 4-6 pm, U of T. Further details: Sue Buck, 484-4085.

## FRI/MARCH 9

□ **"Reflections of Women."** Womynly Way presents folksinger Sandy Greenberg at The Trojan Horse, 179 Danforth Avenue, at 9 pm. Admission \$4.

Emotion pictures: Meryl Streep, Cher in *Silkwood*; Michele Placido and Martin Helm in *Ernesto*.







Lizzie Borden's feminist opus — which the censors cut and rated "R" — can be seen Feb 24-29 at the Music Hall, and March 25 at York U

□ **GLAUT Film Night.** Tonight: John Sayles's *Lianna*. See *Fridays*.

### SAT/MARCH 10

□ **Flea Market.** A fund-raising event hosted by Gay Asians Toronto. 10 am-5 pm at 519 Church St Community Centre. Info: Alan at Glad Day, 961-4161.

□ **International Women's Day Celebrations.** The day begins at 11 am with a rally at Convocation Hall, U of T, followed by a demonstration and fair. In the evening, an all-women dance organized by Branching Out: A Lesbian Resource Centre. For more info, call 789-4541.

□ **All-Women Dance.** See above.

### MON/MARCH 12

□ **Women's Coffee House.** "An evening of solidarity," with live entertainment. Free admission and childcare. 519 Church St Community Centre (just north of Wellesley), 8 pm. Info: Nicole Casseres, 923-2778.

□ **Jennifer Muller.** See *Dance*.

### TUES/MARCH 13

□ **Integrity (Gay Anglicans) Lenten Study I.** A look at the book *Embracing the Exile*. See *Tuesdays*. (Part II next week).

### THURS/MARCH 15

□ **Gay Fathers of Toronto.** General discussion meeting. 8 pm. Info: 364-4164.

### FRI/MARCH 16

□ **Purim Party.** Hosted by Chutzpah, the gay Jewish group. 519 Church St Community Centre, 8 pm. Info: 489-4662.

□ **GLAUT Film Night.** Tonight: *The Consequence*. See *Fridays*.

### SAT/MARCH 17

□ **College for Gay Rights Organizing.** The how and why of lesbian and gay community organizing — a two-day get-together at the University of Waterloo, sponsored by the Coalition for Gay Rights in Ontario with Gay Liberation of Waterloo. Local activist celebrities will speak, and diplomas will be distributed! Billeting available. 533-6824.

□ **Feminist Eros Festival.** See *Art*.

### MON/MARCH 19

□ **Right to Privacy Committee Meeting.** 519 Church St Community Centre, 8 pm.

### TUES/MARCH 20

□ **"Since The Celluloid Closet."** Robin Wood, Professor of Fine Art at Atkinson

College, York University, discusses the element of homosexuality in cinema since the publication of Vito Russo's *The Celluloid Closet*. Hosted by the Lesbian and Gay Academic Society. 8 pm. Rhodes Room, Trinity College, Hoskin Ave, U of T.

□ **"Gay Asians and Immigration Policy".** A special meeting of Gay Asians of Toronto. 519 Church St Community Centre, 8 pm.

### WED/MARCH 21

□ **Lutherans Concerned.** Meeting at a member's home, 8 pm. Info: David or James, 463-7354.

### FRI/MARCH 23

□ **"Science Fiction and Utopia: Images and Strategies for Social Change."** Lecture by Peter Fitting. 8 pm. Room 1013, Sir Sandford Fleming Bldg, 10 King's College Rd, U of T.

□ **Hunter Davis.** Womynly Way presents the blues singer at The Trojan Horse, 179 Danforth Ave, 8 pm. \$4.

□ **Lacey or Tropicsnows.** Sky Gilbert's latest. See *Stage*.

□ **Cat on a Hot Tin Roof.** See *Stage*.

### SAT/MARCH 24

□ **Homo Hop.** Back by popular demand, another dance hosted by Gays and Lesbians at U of T. Hobnobbing and hilarity, from 9

pm to 2 am, at The Buttery (Larkin Bldg), Devonshire Place, just south of Varsity Stadium. \$4.

### SUN/MARCH 25

□ **Born in Flames.** (See Feb 24). A screening sponsored by Gay Alliance at York. Free! Bethune College Junior Common Room. Info: 667-3957.

□ **Chutzpah Monthly Brunch.** 1 pm at Charley's, 44 Eglinton Ave W. All welcome!

### TUES/MARCH 27

□ **Womyn Out Doors Meeting.** Interested in softball, bicycling or camping? How about squash? Bring your ideas and yourself to the 519 Church St Community Centre. 7:30 pm.

### THURS/MARCH 29

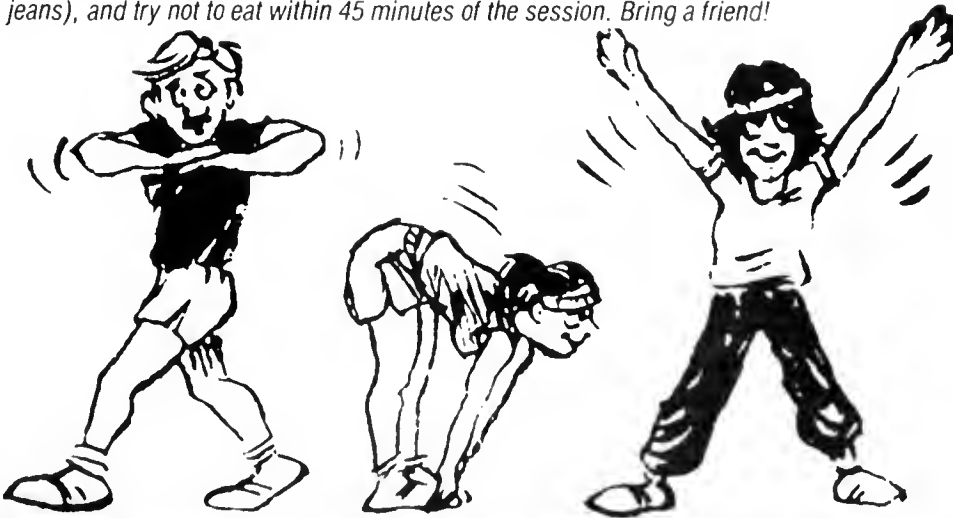
□ **Popular Culture Association Annual Meeting.** A four-day North American conference, held in conjunction with a meeting of the American Cultural Association. The programme will include sections devoted to "Eros and Popular Culture," "Women in Canada," "Alternative Toronto," and "Gay and Lesbian Studies." Location: Loews Westbury Hotel. For information, write Barrie Hayne, 20 Colin Ave, Toronto, M5P 2B7.

### FRI/MARCH 30

□ **GLAUT Coffee Night.** See *Fridays*.

## DEFENSERCIZE!

Dancercize with a twist — 30 minutes of aerobics, 45 minutes of self-defence training, and 45 minutes of socializing. Absolutely free! This low-key couple of hours is hosted every Monday night by the Toronto Gay Patrol, from 7:30 to 9:30 pm at the 519 Church St Community Centre. No previous experience needed, and you can attend as many or as few classes as you like. Just show up in running shoes and loose, comfortable clothing (no jeans), and try not to eat within 45 minutes of the session. Bring a friend!



## MONDAYS

□ **The Women's Group.** Collectively run support and consciousness-raising group for lesbians. 519 Church St, 8 pm. Contact Raechel (926-0527).

## TUESDAYS

□ **Gay Youth of Toronto.** 7:30 pm. Info: 533-2867 (Mon, Wed, Fri from 7-10 pm).

□ **Integrity (Gay Anglicans).** Church of the Holy Trinity (Eaton Centre). 7:30 pm. 593-6217.

□ **Women's Studies Student Union Open House.** Noon to 2 pm (bring your own lunch). Room 51B, New College (NE corner in the basement), U of T.

## WEDNESDAYS

□ **Metropolitan Community Church.** Mid-week services. 730 Bathurst St. Wheelchair accessible. 7:30 pm.

□ **Toronto Addicted Women's Self-Help Network.** Self-help group for women addicted to alcohol and other drugs. Central Neighbourhood House. 349 Ontario St, 7 pm. Info: 961-7319.

## THURSDAYS

□ **Canadian Gay Archives.** Open for research and tours, 7-10 pm. 54 Wolseley St, second floor. Info: 364-2759.

□ **Married Lesbians.** Support discussion group sponsored by Spouses of Gays. 1:30 pm, 206 St Clair Ave W. 967-0597.

□ **TAG Coming Out Group.** Meets in private home. Supportive atmosphere for people coming to terms with their sexuality. 8 pm. Info: 964-6600.

□ **Gay Alliance at York.** Meeting at 7 pm. For room location, check *Excalibur*.

## WEEKENDS

### FRIDAYS

□ **Gays and Lesbians at U of T.** 8 pm, International Student Centre, 33 St George St. Check 923-GAYS for weekly topic. All welcome.

### SUNDAYS

□ **Dignity/Toronto.** Gay Catholics and friends. Mass or worship followed by discussion. Lynch Hall, Our Lady of Lourdes Church (Sherbourne St, south of Bloor), 4 pm. Wheelchair-accessible. 960-3997.

□ **Metropolitan Community Church.** Worship at 11 am and 7:30 pm; singsgiving 15 minutes before each service. Sunday school provided for 11 am service. Wheelchair accessible; services on first Sun of each month signed for the deaf. 730 Bathurst.

□ **Christos Metropolitan Community Church.** Worship service at 7 pm, St Luke's United Church (Sherbourne & Carlton, in chapel off Carlton) with fellowship hour. 489-4293 (days) or 248-1733 (evenings).

□ **Alcoholics Anonymous.** Gay and lesbian group, open to all. 3 pm. 730 Bathurst St (MCC).

## PHONELINES

□ **Alcoholics Anonymous** ..... 964-3962  
Lesbian and gay groups.

□ **Gaycare Toronto** ..... 243-5494  
Seven days a week, 7-11 pm.

□ **Lesbian Phonenumber** ..... 960-3249  
Tues 7:30-10:30 pm.

□ **Gay Community Calendar** .... 923-GAYS

□ **Gay Courtwatch** ..... 961-8046

□ **Gay Fathers of Toronto** ..... 364-4164  
Mon-Fri, 7-10 pm.

□ **Gay Youth of Toronto** ..... 533-2867  
Mon, Wed, Fri, 7-10 pm.

□ **Spouses of Gays** ..... 967-0597  
Wed and Thurs 6:30-8:30 pm.

□ **Toronto Area Gays (TAG)** ..... 964-6600  
Mon-Sat 7-10:30 pm.

Counselling, info.  
Bisexuals International. (215) 425-3894 (Philadelphia).

□ **CIRPA** ..... 960-6318

Citizens' Independent Review of Police Activities 24-hour confidential hotline

Trouble with the police? Call us first!

SEND ALL INFO TO: OUT IN THE CITY / TBP / BOX 7289 STN A TORONTO M5W 1X9 • DEADLINE FOR THE APRIL ISSUE: THURSDAY MAR 9 1984

☐ **GEM Gay Community Outreach.** Box 62, Brampton, ON L6V 2K7. Peel Region (Brampton-Mississauga) group for gays and lesbians. Gayline West 453-4426  
 ☐ **GLAD (Gay/Lesbian Action for Disarmament).** Box 5794, Stn A, M5W 1P2 921-1938  
 ☐ **Glad Day Defence Fund.** 648A Yonge St, M4Y 2A6 961-4161  
 ☐ **International Gay Association (Toronto).** c/o Gay Community Council  
 ☐ **Lesbian and Gay Academic Society.** c/o SAC, 12 Hart House Circle, U of T, M5S 1A1 921-5317 (Conrad) or 924-6474 (Alexandra)  
 ☐ **Lesbian and Gay History Group of Toronto.** Box 639, Stn A, M5W 1G2 961-7338  
 ☐ **Lesbian and Gay Pride Day Committee.** Box 793, Stn Q, M4T 2N7 Organizes end of June celebration  
 ☐ **Lesbian Incest Survivors Support Group.** Info 964-7477 (Rape Crisis Centre)  
 ☐ **Lesbian Mothers' Defence Fund.** Box 38, Stn E, M6H 4E1 465-6822  
 ☐ **Lesbian Speakers Bureau.** Box 6597 Stn A, M5W 1X4 Info Michelle at 789-4541 or Debbie at 964-7477 Speakers for myth-shattering seminars and workshops about lesbians  
 ☐ **Lesbians Against the Right.** Box 6579 Stn A, M5W 1X4 Lesbian-feminist political action group  
 ☐ **Metamorphosis.** Box 5963, Stn A, M5W 1P4 Transsexual counselling and services  
 ☐ **New Democratic Party Gay and Lesbian Caucus.** Box 792, Stn F, M4Y 2N7 964-1049  
 ☐ **New Dimensions** Social group for women, meets approximately every third week Info Gayle 683-8691  
 ☐ **The New Voice,** c/o 519 Church St, M4Y 2C9 Lesbian/gay choir  
 ☐ **Osgoode Gay/Lesbian Caucus,** York University, 4700 Keele St, Downsview, M3J 2R5 532-2443 (Peter) or 463-4721 (Shelley).  
 ☐ **Parents and Friends of Lesbians and Gays Toronto** 52 Roxaline St, Weston ON M9T 2Y9 Info Pauline Martin at 244-2105  
 ☐ **Parents of Gays Mississauga** c/o Anne Rutledge, 3323 Kings Mastings Cres, Mississauga L5L 1G5 820-5130  
 ☐ **Right to Privacy Committee (RTPC).** 730 Bathurst St, M5S 2R4 Defence committee for gays arrested under bawdyhouse laws. Cheques or charges payable to: Harriet Sachs in trust for RTPC Info 961-8046 or 368-4392  
 ☐ **Spouses of Gays** c/o Caryn Miller, 260 Carlton St, M5A 2L3 Phone: 967-0597 Wed, Thurs 6:30-8:30 pm  
 ☐ **Toronto Gay Patrol.** Self-governing group of lesbians and gay men patrolling downtown core of city c/o 29 Grenville St, Apt 2, M4Y 1A1 Info Gary Akenhead 921-7839  
 ☐ **Toronto Rainbow Alliance of the Deaf** Box 671 Stn F, M4Y 2N6  
 ☐ **WHY? (We Help You)** Non-profit para-professional support group for transsexuals 26-325 Jarvis St, M5B 2C2 967-3405

## HEALTH & SOCIAL SERVICES

☐ **AIDS Committee of Toronto** Box 55, Stn F, M4Y 2L4 926-1626 (Mon-Fri 9 am-5 pm) Educates public about the syndrome, especially AIDS-affected communities and provides support services to people with AIDS  
 ☐ **Alcoholics Anonymous** Lesbian/gay fellowships 964-3962

☐ **Gaycare Toronto.** c/o Christos MCC, Box 1193, Stn F, M4Y 2T8, 243-5494 7-11 pm seven days a week. Free face-to-face drop-in counselling service in the downtown area. Group sessions  
 ☐ **Gay Counselling Centre of Toronto.** 105 Carlton St, 4th floor, M5B 1M2 977-2153 Tues, Wed, Thurs, 6:30-9:30 pm Professional counselling for lesbians and gay men Call for appt or drop in  
 ☐ **Gay Fathers of Toronto.** Phone: 364-4164, 7-10 pm, Mon-Fri.  
 ☐ **Gay Men's Discussion Groups.** Sponsored by U of T Sex Ed Centre 978-3977  
 ☐ **Hassle-Free Clinic — Men.** 556 Church St, 2nd floor, M4Y 2E3, 922-0603 VD info, testing and treatment. Hours: Mon, Wed, 4-9 pm, Tues, Thurs, 10 am-3 pm, Fri, 4-7 pm, Sat, 10 am-2 pm. Bath clinics every Wed evening at The Club and Roman's.  
 ☐ **Lesbian PhoneLine.** Box 70, Stn F, M4Y 2L4 960-3249 Tues 7:30-10:30 pm Recorded message other times. Speakers available.  
 ☐ **Sex Ed Centre.** c/o U of T Office of Admissions, 315 Bloor St W, Room 107, M5S 1A3 Devonshire and Bloor Sts, behind Admissions Bldg 978-3977 Sex counselling for U of T campus. Gay counsellors every Tues, 10 am-9 pm  
 ☐ **Toronto Area Gays.** Box 6706 Stn A, M5W 1X5 964-6600. Free peer counselling and info for lesbians and gay men. Mon-Sat 7 pm-10:30 pm  
 ☐ **Tri-Aid Charitable Foundation.** 8 Irwin Ave, M4Y 1K9. Gay youth, streetwork, parkwatch, public education, agency consultations

## SPORTS

☐ **Cabbagelown Group Softball League.** Box 42, Stn L, M6E 4Y4 863-0438  
 ☐ **Front Runners Toronto.** Box 8, Adelaide St Stn, M5C 2H8 Gay men and women's running club  
 ☐ **Judy Garland Memorial Bowling League.** Info: bulletin boards in various bars Sept-May season, also summer league.  
 ☐ **Out and Out Club.** Box 331, Stn F, M4Y 2L7 927-0970. Outdoor activities for gay people Include phone number  
 ☐ **Riverdale Volleyball League.** Sept-April season. Info at Crow Bar, Buddy's and Albany Tavern  
 ☐ **Salukis.** All-lesbian softball team Box 6597, Stn A, M5W 1X4 964-7477  
 ☐ **Toronto Historical Bowling Society.** Write 100-2 Bloor St W, M4W 3E2 or check bulletin boards in various bars Bowling on Tues, Wed, Sat or Sun nights Also summer league.  
 ☐ **Womyn Out Doors (WODDS).** Women-identified women sharing outdoor skills and experiences. Outings, workshops and trips. Box 462, Stn P, M5S 2S9

## RELIGIOUS

☐ **Christos Metropolitan Community Church,** Box 1193, Stn F, M4Y 2T8 968-7423 Christian church with special outreach to gay community, working in association with Gaycare Toronto  
 ☐ **Chutzpah.** See Social/political action listings  
 ☐ **Oignity/Toronto.** Box 249, Stn E, M6H 4E2 960-3997 Group for gay and lesbian Catholics and friends  
 ☐ **Integrity/Toronto.** Box 873, Stn F, M4Y 2N9 Pastoral ministry for gay and lesbian Anglicans and friends 593-6217 Chaplains available for pastoral counselling through this number  
 ☐ **Lutherans Concerned.** c/o Edward Schlauch, 980 Broadview Ave, Apt 2309, M4K 3Y1 463-7354 (David or James). Support and fellowship for gay and lesbian Lutherans and their friends

☐ **Metropolitan Community Church.** 730 Bathurst St, M5S 2R4, 536-2848. Christian church with special ministry to gay community.  
 ☐ **The Sacred Triangle.** 72 Ivy Ave, M4L 2H7, 463-9688. Lesbian and gay occultists and spiritualists.  
 ☐ **Seventh-Day Adventists Kinship International.** For past and present gay and lesbian Adventists. c/o Jeremy Young, Box 408, Stn C, M6J 3P5.  
 ☐ **Spirit.** 730 Bathurst St, M5S 2R4 248-1733 or 482-1817. Support group for gay and lesbian Salvationists and friends.  
 ☐ **Toronto Organization of United Church Homosexuals.** Box 626, Stn Q, M4T 1L0.

## PROFESSIONAL

☐ **Gays in Health Care.** Box 7086, Stn A, M5W 1X7 920-1882. Gay men and lesbians working and training in health-care delivery and research.  
 ☐ **Toronto Lambda Business Council.** Box 513, Adelaide St Stn, M5C 2J6. Non-profit guild with over 70 members; publishes directory twice a year.

## NUN OF THE ABOVE

☐ **The Sisters of Perpetual Indulgence.** Drawer DPI, c/o Box 7289, Stn A, M5W 1X9.

## WOMEN'S RESOURCES

The following is a select list of women's services in Toronto of particular interest to lesbians.

☐ **Broadside.** Box 494, Stn P, M5S 2T1 598-3513. Monthly feminist newspaper. Substantial contributions by lesbians.  
 ☐ **Constance Hamilton Housing Co-op.** For women only. 523 Melita Cres, M6G 3X9 532-8860.  
 ☐ **Fireweed.** Box 279, Stn B, M5T 2W2 977-8681. Feminist quarterly of politics and the arts.  
 ☐ **Hassle-Free Clinic — Women.** 556 Church St, second floor, M4Y 2E3 922-0566. Free medical clinic. Birth control and gynecological info VD and pregnancy testing, abortion counselling and referrals. Hours: Mon, Wed, Fri, 10 am-3 pm; Tues, Thur, 4 pm-9 pm. Call ahead.  
 ☐ **International Women's Day Committee.** Box 70, Stn F, M4Y 2L4 789-4541. Independent socialist feminist organization.  
 ☐ **Jessie's Centre for Teenage Women.** 154 Bathurst St, M5V 2R3 365-1888 Multi-service agency Lesbian-positive.  
 ☐ **Macphail House.** 389 Church St, M5B 2A1 977-1037. Long-term YWCA residence for women 16-25. Shared co-op apartments.  
 ☐ **Nellie's Hostel for Women.** 275A Broadview Ave, M4M 2G8 461-1084 Temporary hostel for women 16 and over, including mothers with children.  
 ☐ **Stop 86.** 86 Madison Ave, M5R 2S4 922-3271. Crisis housing and social service centre for women under 25.  
 ☐ **Times Change Women's Employment Centre.** 22 Davisville Ave, M4S 1E8 487-2807 9-5 Mon-Thurs, 9-2 Fri. Employment counselling, job search and career planning workshops  
 ☐ **Toronto Addicted Women's Self-Help Network.** Suite 202, Box 2213, Stn P, M5S 2T2. Phone: 961-7319. Self-help group for

women addicted to alcohol and other drugs. Weekly meetings.  
 ☐ **Toronto Area Caucus of Women and the Law.** Box 231, Stn B, M5T 2T2.  
 ☐ **Toronto Rape Crisis Centre.** Box 6597, Stn A, M5W 1X4. Crisis line: 964-8080. Business line: 964-7477. Info, self-defence courses.  
 ☐ **U of T Women's Newsmagazine.** For feminists on and off campus. 44 St George St, 2nd flr, M5S 2E4. Info: Brenda 534-4021.  
 ☐ **Women Against Violence Against Women.** Box 174, Stn D, M6P 3J8. Committed to action from a feminist perspective against various aspects of violence against women.  
 ☐ **Women In Trades.** c/o Times Change, 22 Davisville St, M4S 1E8 534-1161.  
 ☐ **Women's Counselling, Referral and Education Centre.** 348 College St, M5T 1S4 924-0766. Therapy, counselling, info.  
 ☐ **Women's Independent Thoughtz (WITZ).** Group for exchange of ideas and creative endeavours. 768-9496 or 536-3162.  
 ☐ **Women's Media Alliance.** c/o 940 Queen St E, M4M 1J7. Phyllis Waugh, 466-8840.  
 ☐ **Women's Resource Centre, OISE.** 252 Bloor St W, M5S 1V6 923-6641, Ext 244. Books, periodicals, audio & video tapes.  
 ☐ **Womensports.** Women's sports store. 561 Mt Pleasant Rd (s of Eglinton), 481-2531.  
 ☐ **Womynly Way Productions.** 427 Bloor St W, M5S 1X7 925-6568. Company bringing concerts, dance and theatrical performances to the city.

## PUBLICATIONS & INFORMATION

☐ **Action!** Irregular publication of Right to Privacy Committee, 730 Bathurst St, M5S 2R4 924-4523.  
 ☐ **The Body Politic.** Box 7289, Stn A, M5W 1X9 364-6320. National lesbian and gay monthly.  
 ☐ **Canadian Gay Archives.** Box 639, Stn A, M5W 1G2 364-2759.  
 ☐ **Gay Community Calendar.** Call 923-GAYS. Box 8, Adelaide St Stn, M5C 2H8. 24 hour recorded message of weekly events. To get info listed call 656-0372 between 7-10 pm Mondays.  
 ☐ **Gayline West.** 453-GGCO. Community info for Mississauga and parts west of Metro.  
 ☐ **Glad Day Bookshop.** 648A Yonge St, 2nd floor, M5Y 2A6 961-4161. Mon 10-8; Tue-Wed 10-6; Thurs-Fri 10-9; Sat 10-6.  
 ☐ **Grapevine.** Box 38, Stn E, M6H 4E1. Lesbian Mothers' Defence Fund newsletter. 2-3 issues/year.  
 ☐ **Lesbian Archives.** Box 928, Stn O, M4T 2P1.  
 ☐ **Lesbian/Lesbienne.** National newsletter. 367-0589 (Kerry).  
 ☐ **Metamorphosis.** Box 5963, Stn A, M5W 1P4. Newsletter for transsexuals.  
 ☐ **Pink Ink.** Box 287, Stn H, M4C 5J2 423-4803. National lesbian and gay monthly.  
 ☐ **Sound Women.** c/o Ryerson Women's Centre, SURPI, 380 Victoria St, M5B 1W7. Ryerson women's radio show collective. Lesbian and feminist music, interviews and announcements. Sundays at noon. CKLN-FM 88.1. To place announcements, call 598-9838.  
 ☐ **Toronto Women's Bookstore.** Temporary location: 201-296 Brunswick Ave (at Bloor), M5S 2M7 922-8744.  
 ☐ **The Web.** 821-1416. Free monthly newsletter of women's events. Available at SCM Bookstore, 519 Church St Community Centre, Cameo, Together, Toronto Rape Crisis Centre, or MCC.

# THE OBVIOUS CONNOISSEUR

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**T**HE INVENTION OF PHOTOGRAPHY IN THE MID-NINETEENTH CENTURY TOOK PLACE ABOUT THE SAME TIME AS THE EMERGENCE OF THE "MODERN" HOMOSEXUAL, AND THE REST IS HISTORY...."

**TOM WAUGH  
ON THE GAY STILL-PHOTO  
COLLECTION OF THE  
KINSEY INSTITUTE**

**G**aymen began taking sexy pictures of each other almost as soon as straight men began photographing women. In the first installment of my survey of gay holdings of the Kinsey Institute ("A heritage of pornography," *TBP*, January/February 1983), I looked at a few dozen pre-Stonewall gay movies out of the several hundred that are probably in existence. Compared to this trickle, however, pornographic gay photos number in the thousands and thousands from the same period, and it's not hard to see why. To make a film you need technical expertise, access to a lab and a fair bit of money; to make photos you need only the family camera, much less money and, if your photos are illegal, a bathtub darkroom. Our lusts and loves have been recorded in still images as continuously as those of the straight majority, though less openly and less voluminously (and more inventively, I would argue). But somehow these images have meant more to us, for all their furtiveness, than girlie-pictures to straights. Fuck photos have always had to serve not only as our stroke materials but also, to a large extent, as our family snapshots and wedding albums, as our cultural history and political validation.

Male sexuality in our culture is inextricably involved in the pleasure of looking. It doesn't matter whether the man behind the camera and his

Above: photograph by "McG.," New York City, c 1940-1945; one example of the "huge proliferation of military-themed erotic photos" available during the war years.

“ **IT IS OUR RIGHT AND OUR DUTY TO CONTINUE THE PIONEERING WORK OF KINSEY BY REMOVING THESE TREASURES FROM THE DARKNESS OF THE ARCHIVES AND CONFRONTING THEM IN BROAD DAYLIGHT, IN ORDER TO KNOW AND UNDERSTAND OUR HISTORY AND OUR CULTURE.**”

customers are straight or gay, whether the models are women or men; men in our society are conditioned to get off on/by looking. The institutions of heterosexual sexual looking, from advertising to the cinema to street behaviour, have always dominated the public space of our society — to the exclusion of women's sexuality and to the exclusion of gay people's sexuality. Gay-male looking was always ghettoized when not suppressed entirely; only in the last generation or two have our rites of looking made a claim on part of that public space to which we are entitled as males in patriarchal society. These Kinsey photos reflect, when seen chronologically, among other things, our gradual movement towards this reclamation of public space, from the brothel to the studio to the post office to the magazine store and beyond. However, we must not forget that women's sexuality is still by and large excluded from patriarchal public space and that somehow our claim to societal space is complicit in that exclusion: the *Mandate* rack is always right beside the *Penthouse* rack. We must not forget this complicity if we are to be able to talk with women about our erotic culture, our pleasure in looking at pictures, and if we are to be able to understand it ourselves.

For me these photos are passionately beautiful and arousing, all of them, with all of their contradictions. However, beyond the aesthetic and sexual pleasure they give us, beyond the political empowerment they occasion, they are also historical evidence. We must analyse them as visual representations and try to piece together the context in which they were produced, circulated, bought, looked at, masturbated to — not to mention confiscated, destroyed or filed away in the archives from which we are now rescuing them. Unfortunately, this survey is in some ways quite random and not the comprehensive history of gay erotic photography that we need and that is only beginning elsewhere, nor even a systematic analysis of the Kinsey holdings. Rather, I offer here some groupings of images that caught my eye, and a brainstorming of a few questions for us as we uncover more images from our past, and as we continue to participate in the debate about pornography that is currently engaging the gay, lesbian and feminist communities.

This collection of photographs from the Kinsey Institute for Sex Research and the accompanying essay are a version of a lecture-slideshow I have given several times since my visit to Kinsey in 1982: at the University of California at Los Angeles, Concordia University in Montreal and at the Ryerson Polytechnical Institute, Toronto. I am grateful to the community organizations and academic bodies who provided me with these forums, as well as valuable feedback for my ongoing research, to Concordia University for funding the original research project, and to the staff of the Kinsey Institute at the University of Indiana for their generous cooperation. I offer these reflections on these photographs to the readers of *The Body Politic* in the hope that this will be only one stage in our exploration of gay cultural history, and in the conviction that such scholarship must be undertaken as part of a dialogue in the forum of the popular gay press rather than within the traditional scholarly ghetto. It is our right and our duty to continue the pioneering work of Kinsey (and other early collectors and photographers who saved this evidence from destruction) by removing these treasures from the darkness of the archives and confronting them in broad daylight, in order to know and understand our history and our culture.

## BROTHELS

Most of the Kinsey photos from before World War I were European, primarily French and Italian, and were shot in brothels. This, apparently, was the same source as most of the early heterosexual stag movies and still photos, in infinitely greater numbers (further research would inevitably come across the same ornate draperies and palms on both sides). The gay photos were commercial, marketed in sets, apparently a rather large operation despite the necessarily furtive merchandising. They were probably circulated alongside the straight images from the same network, just as the early straight stags usually included a tacked-on anthology of “perversions” for minority interest or majority entertainment or whatever. The photos were easier to distribute and, most important of all, more amenable to privatized consump-

tion. Some representatives of the “brothel school” found their way to Kinsey after having been sold to GIs in Europe as late as World War II.

The “brothel” models were usually adolescent, with slim and agile bodies showing no trace of later bodybuilding obsessions nor, for that matter, of decent diets. Photographed usually in couples, the models engaged in the usual gamut of fucking, sucking and mutual masturbation in setups that were both egalitarian (no special emphasis on individual partners, top or bottom, etc) and unfragmented (no cock closeups), the action remaining anchored in the decor in long, symmetrical views. Some specialty photos featured clerical, transvestite or pedophile motifs.

It is interesting to compare these lusty but prosaic images with those of Baron von Gloeden (1856-1931, see photo on page 33, and the one second from the top above), who worked at the same time and with the same body type (though

he preferred the sunburnt Sicilian variation to the pallid urban one). There the resemblance ends, since von Gloeden's work is based heavily on nineteenth-century pictorialist aesthetics and pseudo classical idealism, and his customers as a rule seem to have come from more privileged strata. It was designer porn, if you like. The clients of the “brothel school” were less likely to pass themselves off as patrons of the arts and got exactly what they paid for.

## CLASSICAL IDEALS: FROM THE TEMPLE TO THE WEIGHTROOM

These photographers belong to a different sensibility altogether, preferring the chaste model of the classical male nude to the earthy prose of the “brothel school.” Von Gloeden (one of whose photos is shown at the right) was not unique in his classical interests but was part of a current that continued well into this century. A Californian named Riggs, for example, took the photo at right, below in Greece in 1939, demonstrating both professional photographic skill and “artistic” aspirations that rival von Gloeden's in their effect, despite their being out-of-sync with the period. With those who followed in this current, the temptations of commerce and of the controlled environment of the basement studio soon won over — the classical ideal and the fine-art alibi became diluted through the inroads of physical culture and mail-order mass distribution, both of which tended to push the imagery closer and closer to the realms of kitsch. Al Urban and Bob Mizer were associated with the beefcake studios of the west coast, which in the postwar era undertook the systematic commercialization of the male nude, expanding from a hobby-level base. But the beefcake trade was not able to break out of the artisanal mode until the mid- to late-Sixties because of the whims of state censorship. The bottom photo at the right was an exhibit in 1954 in one of many legal actions against Mizer's Athletic Model Guild of Los Angeles; sent by mail to those responding to ads in *Physique Pictorial* magazine, this photo was taken to demonstrate “intent to exhibit partial erections” through the mails. Full frontal nudes only became systematically available over the counter around 1966, after a set of crucial court decisions. Prior to that you took your chances: some sets were distributed with inked-in posing straps which the customer was supposed to have enough ingenuity to sponge off. One meticulously de-inked set was among my discoveries at Kinsey.

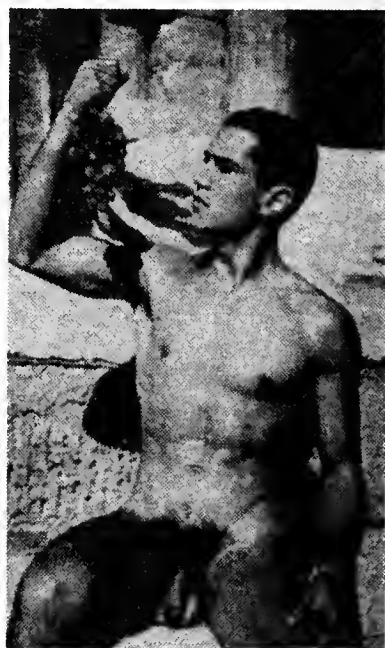
From von Gloeden to Mizer, from the Old World to the New, from private circles of elite clients to the incipient mass market of the modern-day gay ghetto, from “art” to “kitsch,” what is continuous is not only the current of the pleasure of looking, but also the codes of sublimation and shame with which we had to mask that pleasure.



France, c 1885-1900



Von Gloeden, Sicily



Riggs, Greece, 1939



Mizer, Athletic Model Guild, Los Angeles, 1954





Above: US, c 1940-1945  
Left and below: a series by  
Bruce of Los Angeles (later an  
important beefcake producer),  
c 1941-1945



## THE MILITARY

Erotic images fluctuate between a vocabulary of fantasy and one of the everyday. From fantasy Greek pillars, real or phony, American photographers turned in the war years to the iconography of the everyday, which for many young men emerging into the world in those years included a military uniform. The Kinsey photos, with a huge proliferation of military-themed erotic photos from that period, confirm the view recently advanced by gay historians such as Allan Bérubé that the military experience was crucially formative for a whole generation of gay men. Some of the photos are candid and amateur and some are semi-commercial, some show real soldiers in uniform and some show models — they all testify to a shift in patterns of gay socialization. Sailors and khaki had always been part of gay iconography — think of Walt Whitman's Civil War experiences or of Paul Cadmus's ribald paintings of sailors from the Thirties — but during the War, a previously marginal cultural tendency centred in seaports and bohemian undergrounds took the shape of a mass cultural phenomenon. The omnipresence of military iconography expressed the joy of discovery, the realization for the small-town closeted inductee that "We are everywhere!"

The annotations of many of the photos from this period provide a fascinating glimpse of how things were. One 1948 group of four closeups of a cock protruding from an opened uniform in various states of erection had the following note attached, apparently by Kinsey or his staff on the basis of interviewing the photographer: "Marine H.H. [the photographer] picked up on road to Cleveland. S[ubject]'s first (!) pickup. Marine readily agreed to talk of sex history and to pose for photo and allowed G[enital] to be measured in roadside toilet."

As for the serial unit reproduced at left, note how the iconography of tattoos, well-buffed shoes, ID bracelet, "at-ease" posture and blank stare (this is no model!) belongs not so much to a military wet-dream fantasy as to the gritty documentation of everyday reality. For us in retrospect, the photographer's (or his assistant's) taste in pin-stripe doddiness, not to mention his carefully guarded civilian anonymity, establish a dominant documentary level to the photo. But to the gay male consumer of the Forties, they were undoubtedly invisible, facts of life overshadowed by the fastidiously staged and lit unfolding of the sexual exchange. The late-arriving fellator carefully restrains his enthusiasm so as not to mess his hair, and to permit visual access to the details of that exchange — and to the full dimensions of the sailor's statuesque aloofness.

Looking at an East Coast sam-

ple of the same genre (see page 29), the military iconography is again striking. It is no longer a civilian doing the sucking, and a slight aura of irony is perhaps also present for this reason. Forty years later, I cannot take my eyes off the exquisite shimmer of light in the hair of the two figures. But back then, I imagine, the photo offered an ironic matter-of-factness that expressed a defiance of the hypocrisy of the institutionalized heterosexuality of the services, a tone similar to that of Bérubé's anecdote:

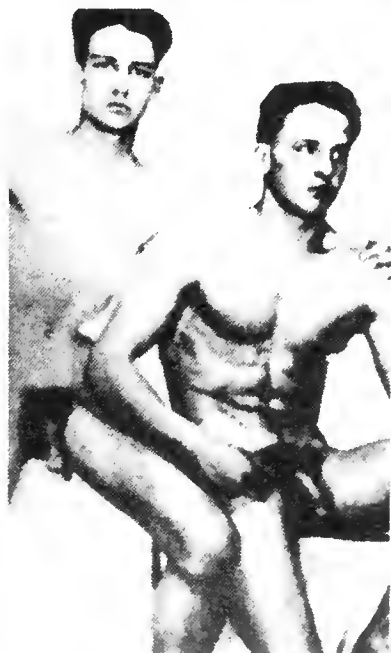
I walked into this office and here was this man who was a screaming belle — lots of gold braid but he was a queen if I ever saw one. And he asked me the standard questions ending up with, "Did you ever have any homosexual experiences?" Well, I looked him right in the eye and said, "No." And he looked right back and said, "That's good." Both of us lying through our teeth.\*

## READING BETWEEN THE LINES

Many of the photos in the collection, of course, have lost much of their prurient appeal, in the strict physiological sense. In showing these and other Kinsey pictures in slideshows to various groups, I have several times run into puzzled twenty-year-olds brought up/out on *Honcho* who ask whether I *really* find the photos hot. In one sense this is beside the point. As the erotic power of some of the images is diluted, other layers of meaning never intended by the photographer rise to the surface. I am speaking not only of their value as historical documentary evidence (one obvious but perhaps superficial and tentative conclusion, for example, is that "size-ism" is a relatively recent and North American phenomenon). I am speaking also of a harder-to-define meaning or aura coming through the lines of the photo. Sometimes it is a question of humour: why does someone's audacity in spending a Saturday afternoon at the height of the McCarthyite repression photographing cock bouquets (right) now acquire a mythic resilience? More often it is a question of portraiture: an anonymous stranger suddenly becomes intimate, the subject looking through the lens into our eyes, revealing and vulnerable yet challenging at the same time, providing an open space for our imaginative entry into the photo. Many of the photos that for me have this special "opening" or "density" have an amateurish quality, candid spontaneity or rough edges that emerge outside of, or in spite of, the control of the studio. No doubt part of the appeal of such photos is in our reaction against our saturation by the mass-commoditized slickness of today's glossy magazines, the *Blueboy* industry. The current vogue for retro porn (Tom of Finland, Phil Andros), or for "folk" porn (readers' narratives in *Straight to Hell*) are also part of this reaction: the ghetto is drowning in easy visual stimulation, the centrefolds don't have any grain, the models no soul.



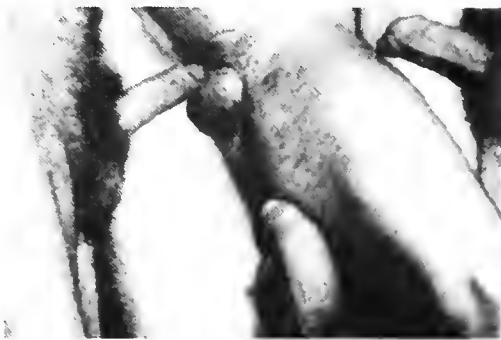
"A.T.," Los Angeles, c 1950



Source unknown, c 1940s



Source unknown; donated to the Kinsey Institute by the Chicago Police Department



"B.M.," New York City, 1952

\* Allan Bérubé: "Marching to a Different Drummer: Lesbian and Gay GIs in World War II," in *Powers of Desire*, edited by Ann Snitow, Christine Stansell and Sharon Thompson. Monthly Review Press (New Feminist Library series), New York, 1983. This material also appeared in the February-March 1983 issue of *Mother Jones*, under the title "Coming Out Under Fire."

**“WE MUST NOT BALK AT THE PROSPECT OF SELF-CRITICISM, OF SCRUTINIZING THE ROLE OF DOMINANCE, OF POWER, IN OUR IMAGERY. WHAT DO THESE VINTAGE GAY PORN PHOTOS FROM KINSEY TELL US ABOUT POWER?”**

## POWER

“Homosexual pornography acts out the same dominant and subordinate roles of heterosexual pornography,” declares Kathleen Barry, author of *Female Sexual Slavery*, a leader of the anti-porn crusade. Our immediate reaction as a community to whom erotic images have meant so much historically might be to rush to defend our culture from this obviously ill-informed, ill-considered assault. Our stakes — and our biases — are clear. Gay-straight comparisons are often fatuous, like this one, but, though they are extremely difficult, they can also be enlightening. We must not balk at the prospect of self-criticism, of scrutinizing the role of dominance, of power, in our imagery. Much of the current debate centres around these terms. What do these vintage gay porn photos from Kinsey tell us about power? About power differentials *within* the image: between the subjects depicted? in terms of the sexual practices depicted? About power differentials *outside* the images: between subject(s) and spectator? between subject(s) and producer? Deciphering such power differentials in and around these images may help us understand how pornographic images work erotically, how they work politically, how we can talk about porn with our feminist friends and allies.

Many of us are skeptical about minute ideological analysis of images (“they’re just entertainment”); we claim infinite subjectivity and variability in the way we digest them, and quite rightly point to the high degree of speculation involved in determining meanings not only *within* a photograph or film, but also *outside* them, in the web of political and economic relations extending from photographer to customer. But these exterior relations are crucial. This is something sometimes overlooked by anti-porn crusaders: it is images in interaction with the world, not images in isolation, that we must focus on when we talk about porn, when we talk about how we use images and how they use us. We have nothing to lose in dissecting our eroticism — if we do not understand how our culture works, how can we defend it? how can we liberate it? — and everything to learn.

### GENDER

Gender is the ultimate determining factor of power relations within and around heterosexual pornography, rigidly prescribing roles for men as producer, consumer and inserter, and for women as model, commodity and insertee. The absence of gender as a determining factor distinguishes gay pornography from straight pornography, and this is crucial, politically and morally as well as aesthetically. This may seem obvious, but its implications haven’t yet sunk in as far as anti-porn demagogues and cops are concerned.

In gay porn, power roles are not pre-assigned and thus tend to be in flux — interchangeable, ambiguous, spontaneous, multi-valent and egalitarian.

In straight porn, gender-determined positions within a power hierarchy exactly echo identical positions in real society outside of the frame, and thus tend to validate and reinforce that societal hierarchy. In gay porn no such exact echoing is present. In fact, gay porn — even the most sexist — automatically threatens the social hierarchy by violating patriarchal taboos, by creating a space for alternative sexual practice outside of the patriarchal order, by valorizing non-productive sexuality.

In some of the Kinsey photos, however, codes are at work that operate in a way similar to gender in straight porn. Drag is one of these. I did not retain any examples of photos where gender costume codes prescribe power differentials *within* the image (eg, a drag queen servicing a “regular” man), but these certainly exist, just as with some of the films I mentioned in my article in 1983. In the photo at the top of the page, from the “brothel school,” both subjects are similarly accoutred in elements of drag. Yet the democracy of drag in this photo, both partners being equally decked out, somehow implies for me an out-of-frame power differential. Are straight-dressed producers and straight-dressed consumers recreating an artificial gender differential, prescribing a kinky sexual scenario that the models do not share but that they enact for the profit and pleasure of these invisible power-brokers?

### AGE

The absence of gender as a determinant of power in gay porn does not mean that the gay photos found at the Kinsey Institute are free of other kinds of power dynamics normally associated with heterosexual porn. Age, for example, enters very visibly into the picture, and not only in the many photos of pre-pubescent boys which I do not represent here. Take the two images at the right, from a much longer commercial narrative unit of the mid-Forties. “Donny,” the seated figure, is sixteen, the Kinsey compiler noted, while “Bob,” the standing figure in moccasins, is twenty-five. The compiler clearly thought that this not terribly dramatic difference in age was significant, the photographer perhaps even more so: the age differential is coded explicitly into the pose of the photograph. Bob’s active, encircling stance and his hovering attitude, his coyly placed hands, clearly articulate the predatory stereotype of the older man who likes teenagers. Donny completes the pattern with his real or feigned indifference (innocence? passivity?), the probable implication that he is “straight” from the evidence that he needs to be turned on (distracted?) by the magazine, his relaxed posture and his wide-open, frontal availability to the camera. Regardless of how true or false the stereotype is, this differential of age and power is the basis for the erotic charge of the image.

What about age differentials *around* rather than *in front of* the camera? In the photo at right (referred to in the section on gender), there is an implied egalitarianism *in front of* the lens (no articulated age differential between these apparent adolescents). But at the same time, an age/power differential must be inferred *around* the camera, in which producer and buyer, by virtue of greater age, have hiring power and purchasing power over the models.

### RACE & CULTURE

It is not surprising that the erotic culture of Western society should be permeated with the racism by which we have always justified our domination of the Third World. Gay culture, situated within racist society, has not escaped this influence: the porn shops of Amsterdam and New York each have their own specialty sections of beefcake shot on the beaches of Bali and on the streets of San Juan, respectively. Kinsey provides ample evidence that this has been a trend from the beginning. It is beside the point whether the models in the French photo from the Twenties at the bottom of this page are really North African or not. What is clear, whether the costumes are from the brothel wardrobe or from the Casbah, is that such images produced by and for white Europeans participate fully in the ideology of imperialism, the Third-World man as sexual object as well as political and economic object. As for von Gloeden (one of whose photos is at the top of the next page), his idealization of the dusky skins of Mediterranean peasants participates in the kind of intra-European racism then prevalent among the gay elites of the northern countries and detectable in the writing of E M Forster, André Gide and even Christopher Isherwood. What relation does the Baron’s fascination with a Sicilian’s super-endowment and acrobatic skill have with all the contemporary gay myths, from the “Italian stallion” to the Spartacus network of Third-World availability? In these two photos, do the Mediterranean racial codes connote earthy sensuality or primitive innocence or both?

### CLASS

Not all of the Kinsey photos imply an automatic class differential between model and producer/consumer. Many of the physique photos, for example, suggest that the models belong to the same sub-cultural milieu as the artisanal producer or the mail-order consumer, that they enjoy showing off their hardwon pecs for the pleasure of an audience alone, rather than for the pittance (or nothing) they were paid. In many of the candid photos — spontaneous posing among buddies, for instance — there are no grounds to infer the dynamic of class power. Nonetheless, in many of the commercial photos, the aura of underpaid sexual workers posing for a



France, c 1885-1900



“Donny” and “Bob,” “R.B.,” Los Angeles, c 1946



France, c 1923-1925





Von Gloeden, Sicily: one of his photos which apparently was widely circulated



France, c 1890



"G.B.," New York City, 1944

France, c 1885-1900



"A.T.," Los Angeles, c 1950



Probably commercial, US, c 1930-1932

scanty living is unmistakable. (This is separate from, though related to, the "proletarian-but" fantasy iconography that I will explore under "body type" below.) In such photos, the pleasure and ease of the participants are absent, or overshadowed by signs of alienated sexual labour. The economic relation between model and producer/consumer as implied by such photos is scarcely different from the bleak, no-option subsistence of the models in the countless second-rate girlie magazines and peep-show loops of the her porn industry. The participants seem uncomfortable, their tense bodies contorted so as to be open to the lens, arms twisted, cocks indifferent, tongues stretching out to be photographed rather than to caress (see French photo at left). Such gyrations say much, symbolically at least (and whoever photographed economic relations except symbolically?), about the labour market of the sexual underworld. The contrast with the ease and serenity communicated by some other images here is very sharp.

As for the swaggering young models who posed for the American hobbyists and beefcake entrepreneurs of the Forties and Fifties, the photographers' or researchers' notes added to many of the Kinsey photos provide less speculative data about their class situation. A list of model's occupations gleaned from such captions includes shop clerk, railway labourer, sailor, construction worker, a "sneak thief"/hustler dishonorably discharged from the navy and a fair number of other hustlers and pushers. The same questions are posed as with heterosexual pornography, though admittedly in less poignant terms. Somehow the class lines are less clearly drawn with male models than with female models; here, class power is not locked into the same complex dynamic as gender privilege.

## BODY TYPE & SEXUAL ORIENTATION

The power play of body type is related to that of body position and class identification. Does the erotic ideal of "butch" constrict or fulfill our sexuality? What does it mean for the butch bodybuilder/construction worker to have supplanted the nimble "ephebe" as the dominant fantasy type in gay iconography as we inched our way towards Stonewall? In idealizing the macho cool of this image from the Fifties (top right, above), I would argue we idealize "straightness," — that which we are not. The iconography of cigarette, jean-jacket and "drop dead" pose is still with us thirty years later, cloned into three million walking mirror images. In still photos, it is difficult to denote "straight" precisely (in some beefcake though, models were depicted looking at straight porn), so the macho body type is used as shorthand. However, in some of the films referred to in "A heritage

of pornography" in 1983 and in many current porn films (such as *Kansas City Trucking Company*), straight characters are defined by heterosexual twists in the plot, such as a girlfriend. Straightness is thereby valorized, made desirable, and the pattern of self-oppression is all too clear. I saw many annotations on Kinsey photos that confirm this dynamic: one from New York in the late Forties shows a man standing, cock partially erect, a tattoo spelling "Mom," and a note, "Erect when looking at women's pictures."; another, by beefcake king Bruce of Los Angeles, shows three football players flashing in the shower, noted "All married."

It's a relief to know ultimately, though, that the uniqueness of each of our bodies defied and still defies both the self-oppressive codes of body type and sexual orientation — and the oppressive categorizations of social scientists as well. Kinsey or his staff dutifully annotated the 1944 photo by "G.B." shown at the left: "O on rt = 'fem', O on left = 'masc'." Try and figure that one out.

## BODY POSITION

Sexual positions in themselves do not connote power relations or political values, either in life or in art; rather it is the context and imaging of positions that do so. This is apparent if we compare two photos here. In the American commercial one immediately at the left, the inserter's body language connotes complacency, detachment, unwillingness to caress or even to touch the fellator in return. He looks away. What is more, he is the privileged partner within the frame, allowed by the photographer to dominate the frame as well as his partner, and, more importantly, allowed also to guard with his mask his anonymity and thus his power. Is it a coincidence that he carries a slight extra ring of flab compared to his taut devotee? Or is it another sign that the pleasure is his rather than the fellator's (according to the "looksist" codes of all the old het stags in which pot-bellied masked men in shoes and socks are serviced by slim, feverish but ungratified women)? The fellator, crouched in the corner of the frame, half-hidden, literally beneath the recipient of his attentions, seems hardly less mechanical than the other, positioned in profile and separated physically from him to ensure the best camera access. The fellator's own pleasure, or at least his own cock, is literally cut off, but his face, his vulnerability, is exposed.

In contrast, the photo at the bottom of the page, though also involving a partner physically dominating the other, frames both partners with equal graphic weight, their bodies intertwined and relaxed. And the vital element of eye contact adds immeasurably to the photo's aura of mutuality and tenderness, not to mention the most unforgettable smiles in the history of art, with the possible exception of the Mona Lisa. Power is shared, despite the literal choreography of top and bottom, and the looker is thereby empowered himself.

## CONCLUSION

These reflections on a few gay porn photos from the Kinsey Institute are merely a starting point. In dusting off these artifacts from our past, we are engaged in two enterprises at once, both with vital political implications. We are reclaiming a cultural heritage that has been confiscated and denied — too much of the new gay historiography is concerned with the organizational tip of our past, to the neglect of the cultural iceberg. At the same time, we are attempting to expand the terms of the current struggle over pornography, attempting to add a theoretical dimension to the gut reactions that are paralyzing the debate, attempting to provide an alternative perspective to the mainstream feminist viewpoint that has dominated the public forum. Both of these enterprises are central to our survival and to our growth as a community, as communities.

I hope readers of *The Body Politic* will bring alterations to these tentative remarks, make additions, and bring new evidence to light. □

Thomas Waugh has headed the cinema programme of the Faculty of Fine Arts of Concordia University in Montreal, where he is currently Associate Professor of Film Studies. He has recently edited a forthcoming book on radical documentary film, curated a retrospective of fifty lesbian and gay films for the Cinéma-thèque québécoise and delivered a paper entitled "Lesbian and Gay Documentary: Minority Self-Imaging, Oppositional Film Practice, and the Question of Image Ethics" at the 1984 Visual Communications Conference at the University of Pennsylvania. He is currently preparing a book on gay culture and eroticism in cinema and photography, of which the present photo-essay will be a part.

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## The socially handicapped

The reason the physically and mentally disabled, racial minorities, homosexuals, people with criminal records and women are lumped together is that they are all perceived to be socially handicapped. The difficulty they experience in working together is that most of these groups don't like being linked with any of the others, and feel morally diminished and unfairly stigmatized when they are.

The disabled don't want to be associated with criminals and homosexuals, who are responsible for their own predicaments. Racial minorities don't want to be considered among people about whom something is wrong, rejecting the implication that there is anything wrong with not being white. Homosexuals are leary of any suggestion that they might be either sick or criminal. Those with criminal records want those records cancelled when their prison terms have been served rather than their being made into a special category of people. Women, who are the majority, find their presence on the list of socially handicapped untenable.

Each objection is understandable. Our own baggage of unacceptability is cumbersome enough without being weighed down with problems which are not only not ours but seem to us to cloud issues central to us. Each group also seems to itself, in one way or another, a little more socially acceptable than the others. It is particularly confusing for those of us who fit into more than one of the categories, with each of them competing for our allegiance even to the point of denying the others. The values of each group often conflict with the values of the others.

Denying our common predicament is a defence which will keep us locked inside our minority view of ourselves. We are together the vast majority of people, who can improve our circumstances by fighting together for better protection under the law. Even more important than practical politics is what this stand does to change our perception of ourselves in relationship to our culture. When we really see that the vast majority of people are perceived to be socially

handicapped, in need of special legislation to guarantee their rights against the prejudices they suffer from, we are in a position to question sharply the values of the culture itself and our own need to be acceptable in its terms.

Who is acceptable in this society? The white, bright, rich, whole, heterosexual male. And the white, rich, whole, heterosexual female if attached to such a male. I know enough of these to be sure in my own mind that their values are not mine, that their judgments of me are, therefore, irrelevant to me. I have no investment at all in being acceptable to them. I can be accepting of them only as they individually reject their privilege and work for the civil rights of all people.

The approval we crave as social animals has finally to be outgrown so that we can take charge of our lives, come to our own terms, for anyone who doesn't is truly handicapped, deluded into believing that the rewards are worth the brutalizing conformity. Some of the saddest people I know were the silverware ads of my generation; their "success" has made them no less vulnerable to despair, and more bitterly surprised for all they were promised.

Those of us who, for whatever reasons, have had to make what we could out of what the world calls a bad hand may not, in fact, have had such bad cards to play after all if they've made us revalue and redesign the game. If we have any sense, we learn to make and keep our own promises to ourselves and become accepting rather than accepted people. None of us should have trouble identifying with the physically and mentally disabled, coloured, gay, criminal, female population. We are victims of nothing but a social brutality we can change, for together we are the people the government can be called upon to serve, not in token gestures here and there, a minor land claim settlement, one government building with wheelchair access, one sheltered workshop, one city's fair housing and employment bylaw, sops to each of our fragments. Together we can demand justice and get it. □

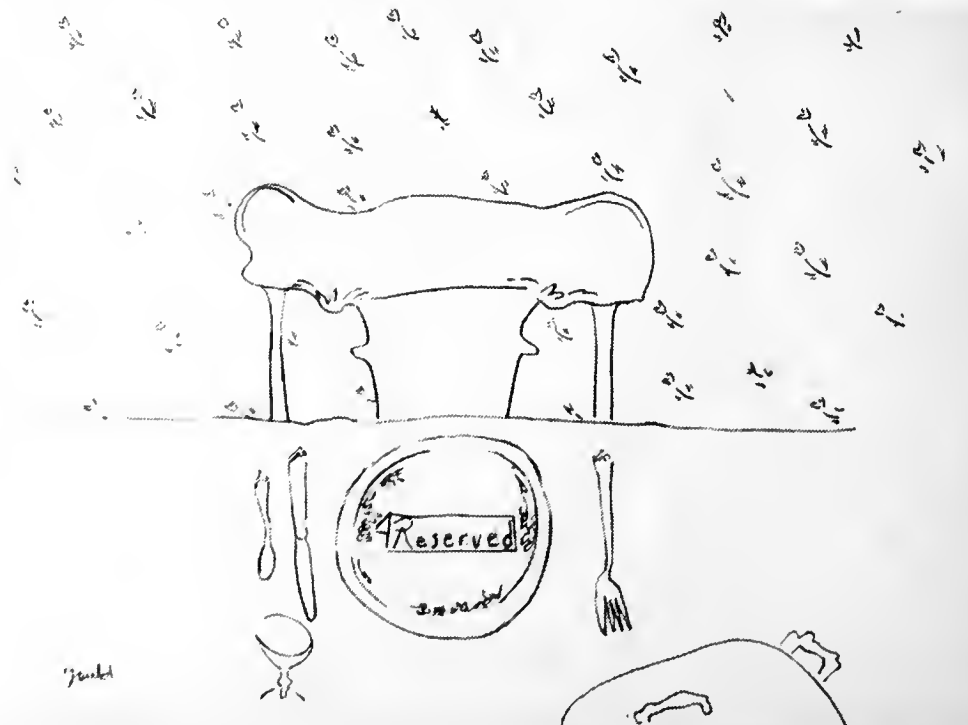


Illustration: Matt Gould



Michael  
Lassell:

# WHEN D e a t h IS TOO MUCH WITH US

WHERE DO YOU GO  
WHEN PEOPLE AROUND  
YOU ARE DYING?

BY SMALL STEPS, DEEP  
INTO THE PART OF  
YOURSELF THAT KNOWS  
A WAY TO LIVE.

terms with my homosexuality. It's the end of their second decade trying, bless their resistant Republican hearts.

Now, I've never been dead and have no after-death experiences to relate. I'm just an urban Gay male trying to get through the day the best I can. But there's been a lot of death in my life, and I guess it's time to look at it.

The first wave of deaths was family. It was the '60s and I was a teenager and those deaths marked the end of innocence for me. Family members died. The family died. My family was not rich, not artistic: just loving, vital, human, full of life. We sang and danced and drank and told jokes around a Christmas groaning board, showing off our shirts and ties and sweaters and toys. And then they started dying. The worst was my Aunt Helen, my godmother, protector, friend: she never withheld her love to manipulate my behaviour, she faced my every caprice with unconditional acceptance. Like the death of the father in Bergman's *Fanny and Alexander*, that death shattered reality for me. Only little pieces of reality made sense after that. Family was over. I ate. I drank. I was not merry.

The '70s came along and I was "out." By this time the second wave of deaths hit: the Vietnam deaths. My friend Ralph, the first person I ever told I was gay, was missing in action and presumed dead. The church we grew up in erected a flagpole in honour of "Lieutenant"

somebody — the same person I called Ralph, the man who accepted my sexuality while my parents were busy rejecting it. Before he died we had a conversation one summer night in the outfield of the local little-league park. First there was the mindless belief in the religion of your parents, Ralph surmised; then there was a period of doubt, agnosticism, atheism; then there was the discovery of a personal relationship with a God, a divinity, a spiritual power. But Ralph slammed his jet fighter into the Southeast Asian jungle and, as far as I was concerned, God died with him.

I drank some more, got into drugs. By this time I hated everything about myself, most particularly my sexuality, having for some reason believed all the lies everyone had ever told me. I was obsessed with suicide, I wanted to be dead. After two rounds of deaths, that's how I was dealing with it: "Fuck Life!"

And there were other deaths: suicides, motorcycle and automobile accidents, bone-splitting cancers, a drowning. Deaths near and far. I participated in them all; and each man's death diminished my life, but no man's life enriched it. I went to a memorial service at Grace Cathedral in San Francisco for a stranger who had been fag-bashed to death. Like Brecht, I felt that if all humanity were jammed into the hold of a ship, each man and woman would freeze to death from loneliness.

By 1976 I was as tired as I could get. I stopped drinking, stopped taking drugs, lost weight, started feeling good. Encouraged by others who were trying sobriety as a way of life, I started talking about God, tentatively at first, thinking Ralph's third-stage "personal relationship" was beginning to happen in my life. I had friends — good, loving, supportive,

"My eyes filled with tears, but I was trembling with joy. For the boy wasn't dead, Chopin and Wilde weren't dead; they were alive ... within the wave of love. Within the wave, every action had its own sanction and beauty ... As long as I myself was within the wave, I should always know this. And it seemed to me, then, that I should be able to re-enter it whenever I pleased, throughout the rest of my life."

—Christopher Isherwood

positive, endorsing friends. I was included. I was in good health. I was relatively unscathed by my self-destruction, my obsession with death. I met Ben in 1978 and have been increasingly in love with him on a daily basis ever since. The first two years he did the relationship part of the relationship alone. All I could do was show up. He waited until I knew what love was. I felt good about being Gay for the first time in my life. I felt good about being alive. I was a productive member of Society, a contributing member of the Gay Community.

And then they started dying again, from AIDS, from alcoholism, whatever. Ken and I got hepatitis at the same time. I got mine instead of going to law school. He never recovered. I wanted to think like the spiritual positivists, that I could choose to live, I could want to live so badly that nothing need affect me adversely. Then my best friend's T-cell ratio inverted and we gave serious (and silly) consideration that he might die. That I might die.

We joked about it, Gay humour being our forte. We cried about it, Gay drama running a close second. We talked about dead friends whose deaths were sad or inspirational. We hoped if it came to it, we could die with grace, even though we'd often lived as bumbling fools. I prayed that, no matter what, I would die sober. It was a by-product of my own new love of life, caring about people. I cared about people. I was surprised. A man I call a "spiritual adviser" (really just a friendly former drunk with a direct line to a power that keeps him happy all the time) tried to get me to redefine my attitudes toward death: Death as graduation, passing over,

It's a beautiful, cool, Friday in Los Angeles — the weather as much like San Francisco as an adult might reasonably expect. I've been passing the day with no cash in my pocket, praying the sort of prayers I've been trained to forego: "Dear God: Send Money. Love, Michael." By late afternoon, an adorable pink cheque has found its way into my hands, and, dressed in my best Gay summer shorts I head to the Gay bank to cash/deposit my newfound Gay wealth. An acquaintance happens to drive up, and we do Gay chit-chat for a minute: "How-are-you-what-are-you-doing-so-and-so-says-hi-are-you-still-with-your-lover, etc." Then he lets me have it:

"Do you know anyone who died from AIDS?" Oh, no, I say to myself, but, trying to be responsible I reply: "Yes," hoping a terse answer will divert him from further inquiry. Fat chance!

"How many?"

I say: "Four. Is this a contest?" (That should shame his mouth shut, I think.) But he is undaunted: "Do you know anybody who has it now?"

"Yes," I say, squirming, but the subject is once again on the floor. Mortality is once again too much with me, and once again on an all-too-rare idyllic LA day, I am talking about Gay death and Gay dying and The Meaning Of It All. Only this time I'm trying to do it without dying a little myself, and this time you get to listen.

When my political friend Ken died, it was still GRID, "gay-related immune deficiency." He died from a series of "opportunistic infections": hepatitis, pneumonia, amoebic dysentery, shingles. He wasted away to nothing in the days before we knew it was often fatal. Ken maintained a cheerful optimism; then he was dead. Our political club planted a tree in his memory. It was a nice gesture; I did not attend the ceremony.

Then a former boss of mine died. By this time it was already AIDS. One, two, three, zip: felt like shit, was diagnosed and died. Three weeks.

Yeah, I know all too many people, men, friends, acquaintances. I know three people who were diagnosed as having AIDS by mistake! It seems they had CMV. Oops, sorry, guys, our mistake. The straight doctors were... well, "insensitive" to be charitable, "incompetent butchers" when I'm in a bad mood. But if someone tells me I have AIDS, he better be right if he wants to see sunrise.

Yet men like me are dying. And I'm in a high-risk group, as they say: Gay white male, thirty-six, resident of LA and a fan of frequent if not unlimited sex (sorry, honey: remember it's you I love). I've cut my sex life down, but I may be carrying a disease I caught two years ago from a stranger or a friend, even from my lover, who may be infectious without knowing it. A year from now I could be among the Gay dead, and my parents are still actively avoiding coming to

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there is no death, there is only moving to another plane of spirituality, a new level, and so on.

In "Fanny and Alexander," which I saw with same spiritual friend in San Francisco, the people who die do not go away. "I lived my whole life with you. Where else should I go in death?" one character asks. I want to believe that. It would make it so easy to accept loss, death. Another friend in San Francisco is rotting piece by piece. He has half a hip left, he's missing several spinal vertebrae, has a blood disease and is considered terminal, but clean for now. His reaction is: "I've done everything and everything pretty much I wanted to do. I had great friends and had great times with them. If I die tomorrow, it's okay with me."

You know what my reaction is? "Holy shit, I haven't done a Goddamned thing." I haven't won a Nobel Peace Prize or an Olympic Gold Medal. I haven't written a best-selling book like my friend Clark or sold a screenplay, stolen a piece of the Acropolis, prayed in a Buddhist temple in Kyoto, walked the Taj Mahal by moonlight, or even returned my library books!

Most interesting to me about that list is that there's no sex in it. Here I am, a homosexual, and the things I would die regretting have nothing whatever to do with sex. I mean, I have *done* sex. Sex with dignity and sex-as-humiliation. I've done sex in a field at dawn and in the backrooms of Forty-Second Street. The things I want to do before I die that I have not yet done involve the experience of the beauty of life, the joy of life, and the communication of that beauty and joy to friends and strangers, to "those who come after."

All this death, all this impending middle-age, is changing me. It's moving, shifting me away from the centre of a hedonistic universe and toward some spiritual pantheism in which we all take part. It's matriarchal, healing, Yin, flowing, intuitive, female, water, all that stuff. It's round and circular and cyclical and complete in and of itself, and we are all a part of it, and we all get to feel it if we want. All we need to do is choose it.

All this thinking about death made me think what a powerful people we are, we faggots and dykes. They called us sinful and we make monuments to the beauty of God. They called us sick and we healed ourselves and go merrily along feeling well. They make us illegal and we change the laws. They beat us; encamp us; murder us, one at a time and in groups; they lie about us with impunity and without conscience; but we keep surviving as a people. Because for everyone who died, there are gay people somewhere determined to live.

People loving each other, or three or four, however haltingly, however hesitantly — that is Community in the making. It is survival. It is perseverance. It is the beginning of... well, immortality of a kind, a step on a spiritual path we may not even know exists.

You see, I don't quite yet believe that after I leave here, I'm going to go somewhere else, some other level or spiritual plane. I don't believe that I have a soul that is going to outlive my body. I'd like to believe it, but I don't. So I'm just going to have to make it from one day to the next with some sort of principles that make sense to me, even though I am not rich and famous, my mother is not marching with Parents and Friends of Gays, my lover and I can never agree on a restaurant, and my friends still die from time to time. Even though the gay

**"All this thinking about death made me think what a powerful people we are, we faggots and dykes. They call us sinful and we make monuments to the beauty of God. They called us sick and we healed ourselves and go merrily along feeling well. They make us illegal and we change the laws. ...We keep surviving as a people. Because for everyone who died, there are gay people somewhere determined to live."**

and lesbian community is facing its latest greatest crisis. And that principle is easy and simple. I'm going to be myself: happy, joyous, free and gay. I'm going to make myself available to help the living and the dying anyway I can.

There is a scene in the movie *Gandhi* when Gandhi starts out on the salt march declaring, "A journey of a thousand miles begins with the first step." He is marching to the sea in a symbolic gesture of reclaiming the right of free access to salt, to reclaim control of India for the Indian people. A young boy climbs a dead tree for a better view; and what he sees makes him smile. This scrawny little cherub has just had an experience that would change his life, etched on his consciousness in the guise of a small smile: the first revelation that he is Indian, proud to be Indian, and happy to participate in the making and shaping of his country.

And that's my principle. One step at a time on a journey of a thousand miles, as one among many, so that no gay or lesbian child, no teenager, youth, adolescent, young adult, middle-aged parent or senior citizen need ever again feel what I felt when I was ashamed and alone and embarrassed, when I hated life and was trying my damndest to obliterate myself. I'm going to be sober for the millions who are still drinking. I'm going to be as fully alive today as I can because many are dying. I'm going to be happy today so the unhappy can see it's possible, that it's a matter of choice. I don't need any credit for it. I probably won't do it at large public gatherings, but I'm going to do it. And whenever I can I'm going to make every other person's experience with me a moment of joy, whenever our paths cross, whether for an instant or for many years.

When all is said and done, if I find out I have "it" (or any of the other "its" out there), I guess I could forgo the piece of the Acropolis, the temple at Kyoto, the Taj Mahal in the moonlight to go as gentle into the night as I can, because I will know that the love I have engendered will survive me. I am just now thinking the least original possible thought, that love is God, God is love. And that's just fine with me. □

Michael Lassell is a Los Angeles freelance writer "with too many college degrees," who has been involved in the gay movement since the mid-'60s.





## Triangular Alchemies

MARY MEIGS • THE MEDUSA HEAD

of our rational selves." She explores the interplay of love and illusion, the concept that self-image is "...fixed in rigid relation to that of the beloved, so that a threat to one is a threat to the other."

The alchemy of the triangle is the



Meigs: probing the obsessiveness of love

focal point of the book, and Meigs seems convinced that her own connection with Andrée would never have formed had it not been for her strong bond with Blais, and Blais's initial involvement with Andrée. She describes how Andrée's magnetism "...had to pass through Marie-Claire and her image of Andrée to exert its full power over me." She also illustrates how closeness with one member in the triangle would cause jealousy in the other. The book is not a positive portrayal of the triangular form as a relationship structure, yet the form is not entirely condemned. Instead, one gets a sense of the enormous effort and will it takes to make any triangle work for any length of time, not to mention the fact that all partners must be equally willing.

The book is exceptionally personal.

Instead of having the feeling of listening to Mary Meigs talk, you feel that somehow you slipped into her mind and are listening to her thoughts. Meigs has adapted the autobiographical form very well; she uses it to contemplate her experiences and examine the questions that arise. Those who desire absolute conclusions and the resolution of all whys and wherefores will be disappointed. Meigs rejects the temptation to invent "plausible reasons," saying, "An autobiographer can only resolve whys like this by further stern scrutiny of her own soul and the plaintive wish that people would not insist on reasonable explanations." She debates the reliability of her own version of the truth (which she says is subject "to failures of memory, to scramblings of time, to ego-distortions") but the reader is always aware of a sincerity at work, an effort to be fair, and a willingness to speculate on what the "truth" might be for the other women.

*The Medusa Head* is a beautifully sustained reflection on a most difficult period in the author's life. It has much of value to say, not only to lesbians and women, but to anyone who has ever tried to understand human love and behaviour.

Catherine Bennett □

### FICTION

## Elegiac feelings; romantic reaction

*Nights in Aruba* by Andrew Holleran. William Morrow (Gage), \$17.95

Lillian Hellman has written that there is no greater potential danger to an artist than a failed second work following a very successful first attempt. It creates second thoughts in the minds of the critics and public about the achievements of the first attempt (a fluke?) and may pos-

sibly preclude the chance to "make amends" in a third try. On many occasions since 1978, when Andrew Holleran's myth-making *Dancer from the Dance* first appeared, I have wondered if there would be a second work to assess, for it is often said that most first-time writers have only one book in them. Happily, after nearly five years, the second work has arrived and it is no failure.

Andrew Holleran's work is desperately autobiographical and equally desperate in its construction/destruction of myths. The author has said that many people mistook *Dancer from the Dance* as a glamorous treatment of a particular aspect of gay society. (Did they read the whole book?) Holleran is clearly fascinated with the figures, subculture and city he exposes, but the lack of fulfillment he derives from them is equally certain.

It's almost pointless to talk of what *Nights in Aruba* is about, for Holleran's work is carried for page after page by elegiac feelings and stirrings of our imaginings rather than its story ideas. He writes prose soignée. Discovering the place where the miraculous begins by poking around in the ordinary and day-to-day, his perfect prose takes root in his digging about in the imperfect ways we manage our lives. One does not ask *what* with Holleran's work, but *how* — how does it affect you, how does he do it? You read the words, the sentences, the flow of black marks on white and snap to consciousness tens of pages down the line, like a kid at a magic show, going back over the lines again and again, looking for a trick, how he does it. This is full scale lyricism, taking us places we have never been before — to new dimensions of wistfulness, regret and arcane love.

There is, however, a grating element to both *Nights in Aruba* and *Dancer from the Dance*. Ultimately, Holleran's kind of romance must be viewed as reactionary in our culture. It is restricted to men and women; is based, generally, upon unexamined notions of monogamy; finds expression in ritualized courtship, validation in marriage and mythic proportions through "the family." I wonder if Holleran recognizes the difficulty of constructing gay myths and romances on scaffolding which is in no way capable of supporting them. You can sense the pain between the lines, the struggle of the individual trying to forge his way toward love, immortalizing both the love and the struggle toward it in his art. But Holleran's digs at gay existence are made at the expense of gay existence. His lyric chronicle of a way of life just before extinction has the distilled, meditative expressiveness that he alone of all writers concerned with gay culture seems able to achieve, but often it seems misdirected. Much of what is aimed to give pleasure in gay culture, but does not, is deservedly targeted. Yet the author's unprofitable comparisons, the longing for a return to straight society, set the project off track. Why hold so desperately to these heterosexual values which surely gloss over the tensions and contradictions within the sacrosanct harmony of the family?

*Nights in Aruba* is nevertheless a beautiful work by an enormously talented writer, even if you become irritated with Holleran's escape from the difficulties of forging a new way in the present to an easier, romantic image of the past. There is much pleasure in watching Andrew Holleran work these issues out. I hope that future projects will bring him the answers and resolutions he seeks. For those who are attracted to what they fault, the battle within themselves never stops.

Don M Short □

When friends ask Mary Meigs why she doesn't write fiction, she insists it is because she "was born without the gift for making creative use of (her) memories of the past." A reading of her second book, *The Medusa Head*, calls this statement into question, for while she does not fictionalize or refashion her memories, she does present them in a most creative and engaging manner. The book, which tells the story of her triangular affair with her friend Marie-Claire Blais and a third woman, identified only as Andrée, is a leaping and only loosely chronological narrative. As an autobiographer, Meigs chooses her tools carefully, using her journals and letters to corroborate memory. Her story becomes a vehicle for an exploration of the nature of love and jealousy. It is also studded throughout with short dissertations on subjects of consequence: role-playing, class consciousness, lesbian visibility.

The triangle itself was, of course, complicated and contained many shifts in intensity. When Blais first becomes involved with Andrée, Meigs struggles with jealousy, then finds to her surprise that she also is in love with Andrée. She describes this change, saying "It is partly because every nerve is quivering and aching and because one's heart seems to be as drained and barren as an empty swimming pool that love can come flooding into it with special violence."

So begins the relationship that will cause her to sell her home in Massachusetts and move across the ocean to Andrée's country, France. In time this relationship will also make strangers and almost enemies of herself and Blais, in spite of the strength of their own commitment to each other. There is a brief period of happiness during which the triangle is more or less "equilateral," but this quickly disintegrates as it becomes clear that what Andrée wants is the sole possession of Meigs and the obliteration of Marie-Claire Blais.

Andrée's personality is a fascinating one; more fascinating is Meigs's description of the hold Andrée gained on herself and Blais, and the methods she used to control them. At times Andrée could be the embodiment of charm, captivating both women with displays of her prodigious intelligence, or with gifts and sexual pleasures. Just as easily and, in fact, more often, the demonic side of her character would emerge, complete with screams, insults, and threats of violence or suicide. Both Meigs and Blais would find themselves going to great lengths to appease the demonic Andrée for the relief attendant with the appearance of the charming Andrée. Meigs, in exploring the dynamic of this, writes that Andrée knew that "...people could be manipulated by her alterations of rage and sweet tractability. People are gradually broken in this way.... The turning point in my case was the beginning of fear, its sickness only diminishing with the reappearance of the childish persona, Andrée...." Meigs also describes the techniques used by Andrée to turn her and Blais against each other, Andrée's ability to "...change the images people had of each other, to replace them with the selves she fabricated."

Just as the reader begins to ask why Meigs continued in the relationship, Meigs begins to probe the "obsessiveness of love," the idea that "...at times it is more like a sickness that comes from outside, takes possession, makes havoc

**The Medusa Head** by Mary Meigs. Talonbooks (201-1019 E Cordova, Vancouver, BC V6A 1M8), \$8.95.



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## AESTHETERA

### New records

The sexual underground is currently at the foreground of the British pop music scene, and groups like the Eurythmics and Culture Club are leading a (sexual) assault on the North American market. Following the phenomenal success of "Sweet Dreams Are Made of This," the Eurythmics have released their third and best album, "Touch" (RCA). Annie Lennox continues her explorations of lust, love, leather and gender-bending, with synthesizers and drum machines providing a familiar backdrop.

You can hear the Culture Club's second album "Colour By Numbers" (Virgin) almost anywhere, and that's its biggest drawback. But while the music may be middle-of-the-road (and it's not bad MOR if that's your cup of tea), Boy George, the band's androgynous frontman, is not. His outrageous dress and his frankness about his bisexuality continues to shock and delight the public. Still, the Boy admits to being a prude when it comes to sex, and it is this sanitarianism, perhaps, that adheres him to The Family.

While Boy George has taken the sex out of androgyny, Marilyn has put it back with a vengeance. Marilyn is a bad girl (he likes to



Eurythmics' Lennox: lust, love and leather

wear dresses and he likes to fuck) and he is currently riding the British charts with his first hit, "Calling Your Name" (Mercury). Unfortunately the song is boring, mindless pop — a B record....

In a similar vein, the openly-gay S/M band Frankie Goes to Hollywood are scandalizing the British press with their penchant for the overtly sexual. "Relax" (ZTT), a raunchy power-disco cut, recently went number one in England. **Danny Cockerline** □

### New fiction

William S Burroughs lets loose his latest sex 'n' sadism saga with *The Place of Dead Roads* (Holt, \$21.50), set in the American West of the 1800s.... *The Cripple Liberation Front Marching Band Blues* by Lorenzo W Milam (Mho & Mho Works, Box 33135, San Diego, CA 92103; \$14.95 US, \$9.95 pb) is about disease and gay love in 1959. The *Times Literary Supplement* said of Milam's previous book (*Sex and Broadcasting*): "A gold mine... for all its irrelevancies and diversions, a wonderful book".... Those who enjoyed Joseph Torchia's *The Kryptonite Kid* will look forward to *As If After Sex* (Holt, \$18.50), about Robert and Julian and their kinky adventures in the steamier parts of San Francisco and Mexico.

From Brilliance Books, England's new gay press (14 Clerkenwell Green, London EC1), come two collections of short stories, the

### This issue's writers

Michele Belling is a freelancer writer living in Seattle.... Catherine Bennett is a Toronto writer and semi-activist.... Alan O'Connor is working on a book review about Tom Robinson's new song "War Baby".... Don Short is a Toronto writer on film.... David Vereschagin is getting tired of being a nice boy.



Marilyn: putting the sex back in androgyny

avant-gardish *Three Rainbows* by Tenebris Light, and *Our Hero Has Bad Breath* by Peter Robins, who has been described by TBP's Ian Young as "an exquisite storyteller" (both £2.50)...

Alyson Publications (Box 2783, Boston, MA 02208) provides a girl-meets-girl story set in Hawaii and Greece with Janine Veto's *Iris* (\$6.95 US). Also from those prolific folks at Alyson is *The Alexandros Expedition* by Patricia Sitkin (\$5.95 US), about a free-wheeling playboy who comes out amidst revolutionary adventures in the Middle East (the unlikely author is a married, retired school-teacher, but we're assured that "residence in San Francisco has given her a host of gay friends").

### New non-fiction

*George Segal* by Phyllis Tuchman (Abbeville Modern Masters Series; \$29.95 US, \$16.95 pb) analyzes and illustrates the work of the artist best known for his life-size, white plaster sculptures of anonymous figures, including "Gay Liberation," the 1980 bronze memorial to Stonewall which caused such a brouhaha when it was to be put up in New



Segal's "Gay Liberation": not in NYC....

York's Sheridan Square.... *Luchino Visconti: A Biography* by Gaia Servadio (Franklin Watts, \$17.50 US) has the benefit of Servadio having known Visconti and many of his friends and lovers.... The fourth (1895-1916) and final volume of *Letters of Henry James* has been released (edited by Leon Edel; Belknap/Harvard, \$25 US). According to *Publishers Weekly*, James "shucks off his emotional reticence and opens himself to the

life of the passions" in these letters, and the correspondents include "several young men with whom he seems to be in love".... **Double Play: The San Francisco City Hall Killings** by Mike Weiss (Addison-Wesley, \$17.95 US) is a complete account of the murders of George Moscone and Harvey Milk.

In *Education of the Senses* (Oxford University Press, \$25 US), award-winning historian Peter Gay launches his multi-volume *The Bourgeois Experience: Victoria to Freud*, a revisionist study of Victorian sexual practices and mores.... **Homosexual Acts, Actors and Identities** by Lon G Nungesser (Praeger, \$24.95 US, \$13.95 pb), "shows how the pressure to conform to preconceived notions of normality amounts to spiritual and physical oppression".... **Labeling Women Deviant: Gender, Stigma, and Social Control** by Ed-



Puzzling pride: Billed as "the world's first gay theme jigsaw puzzle," this 500-piece full-colour jigsaw of gay pride buttons is available for \$9.95 US from *Coming Out Enterprises*, PO Box 42657, Philadelphia PA 19101 USA.

win Schur (Temple University Press, Philadelphia, PA 19122; \$24.95 US) argues that "a pervasive under-evaluation of womanhood causes the society at large to perceive women and their actions as inherently deviant".... *Corydon* by André Gide (Farrar, Straus & Giroux, \$8.25) is a new translation by Richard Howard of the series of dialogues on homosexuality that Gide considered the most important of his books.... **Female-to-Male Transsexualism: Historical, Clinical and Theoretical Issues** by Leslie Martin Lothstein (Routledge & Kegan Paul, \$51.25) gives "a clinical psychotherapist's examination of the issue."

**Deviant Designations: Crime, Law and Deviance in Canada** (Butterworth & Co) has two chapters of special interest: *Lesbian Feminist Protest: A Case Study*, a sociological analysis of the Toronto group Lesbians Against the Right, by Sharon Stone, and *Criminalizing a Marginal Community: The Bawdy House Raids*, by T Fleming, containing such information as "Ceremonial and Latent Functions of Raids".... The Women's Counselling Referral and Education Centre (348 College St, Toronto, ON M5T 1S4) is distributing **Helping Ourselves: A Handbook for Women Starting Groups**, based on the experiences of many groups in Toronto, for \$5.... A special Gay & Lesbian Studies issue of **Radical Teacher** is available for \$3 US from Box 102, Kendall Square PO, Cambridge, MA 02142. **John Allec** □

*He Ain't Heavy, He's My Lover: Carlo Carlucci (bare with bear) has this new book of cartoons out, available from Alternate Publishing in San Francisco.*



photo: Jim Wiegler



# Famous boys and what they do

**Gay Sunshine Interviews, Volume 2.** Edited by Winston Leyland. Gay Sunshine Press (Box 40397, San Francisco, CA 94140), \$10 US pb.

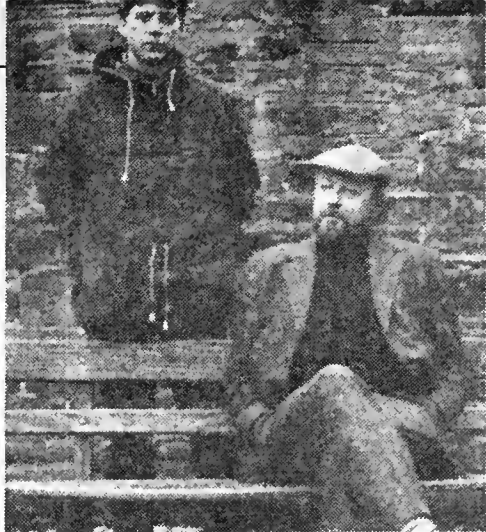
Poetry is notoriously personal; interviews and biographies are simply dishonest if all the personal stuff is left out; the aim of many novels is to put a way of living into a form that readers and writers share. It's a rather odd thought at first, but perhaps there is a very strong *cultural* argument to be made for coming out as a gay person. The argument is an interesting one, because cultural forms change, sometimes quite quickly. We're no longer in the age of Oscar Wilde, André Gide or Cocteau. It's possible today to read Gide's *The Immoralist* and hear from the next room the distant sound of the Rough Trade song, "Crimes of Passion."

The *Gay Sunshine* interviews, like those of *Paris Review*, present themselves as a new literary form: a matter of collaboration, a social setting, the technology of tape-recording and skilled editing. It's a written form that depends on social understandings. The interviewers scarcely need to ask questions. The people interviewed seem to know what is expected of them, and so, in a way, does the reader. We understand the first question John Browning asks poets Jonathan Williams and Thomas Mayer: "Pardon the Queen's rhetoric, but what do you boys like doing?" Before you take the bus to your friendly local gay bookstore to discover the equally charming replies from Williams and Mayer, consider the social understandings and conventions which are absolutely integral to how we read this written exchange: we *know* what the question means.

All those interviewed are intellectuals, a category every bit as difficult as "gay." Several other categories are necessary. The sixteen interviews in the book are all with men from major industrial countries and all of them are members of the dominant ethnic group (Caucasian; in one case Japanese). Those interviewed are not very young: Thomas Mayer (b 1947) is the baby of the lot. I'm not really sure why, but the form of the interview has something oddly masculine about it. It's a "famous men" version of being gay and being out, full of gossip about other famous men.

Categories are as necessary as any of the words of these recorded conversations because they don't limit our understanding, but make it possible: gay, poet, actor, playwright, filmmaker, historian, librettist (look that one up) and tattoo artist. Also politician, radical. To say "gay" and "intellectual" opens up a whole new idiom: a new frankness about affection and sex, as much as a struggle for new idea and images. This idiom, in the interviews, is about how each man has loved, worked and understood discrimination. How the possibilities of love entered work (Williams and Mayer work at keeping a home and publishing poetry), and how after the late 1960s it was possible to publish openly in an idiom which drew on what was said in the street, as much as in rooms far from the street.

The editor of *Gay Sunshine Interviews*, Winston Leyland, argues that there is a gay sensibility in the arts, even a Gay Cultural Renaissance. The rather



Mayer, Williams: poetry & housekeeping

vague idea of a "Renaissance" may not be the best way to think about several generations of writers and artists, and changes in cultural forms. There is by now a generation of lesbians and gay men intellectually formed by the institutions of the modern gay movement. In Jane Rule's story, "The Day I Don't Remember," cultural works like the lesbian novel *Rubyfruit Jungle*, Adrienne Rich's essays and *The Body Politic* are almost part of the furniture, wholly taken for granted until mother comes for her yearly visit. Intellectuals who are formed by being members of a particular social group are often called "organic" intellectuals to distinguish them from others — priests, lawyers, even writers — who are not associated with any specific social group. The recent appearance of gay and lesbian "organic" intellectuals is not so much a "Renaissance" as a "Naissance" — an entirely new thing.

The *Gay Sunshine* interviews are largely with traditional intellectuals and artists who were established and then came out and wrote about what was still largely unprintable before the 1970s. It will be a necessary challenge to the new generation of gay writers and artists to develop less exclusive ways of making their lives knowable than the now residual model of chosen "famous men." But if this does happen, it is because of new possibilities of speaking and writing, cultural institutions and conventions which are now barely twenty years old. The second collection of *Gay Sunshine* interviews is an integral part of two generations' experience. Buy it, loan it, read it on the bus. **Alan O'Connor** □

## Subtlety and sparks

**The Zanzibar Cat** by Joanna Russ. Arkham House (Box 546, Sauk City, WI 53583), \$13.95 US.

Here's a collection of short stories from the canon of Joanna Russ, author of *The Female Man*: sixteen stories span-

ning as many years of work, representing the full scope and variety of Russ's imagination and talent.

Joanna Russ is above all a stylist. Her style is anchored in the classic, rather than the pulp, tradition; it's more elegant than most speculative fiction and often more powerful. Russ commands every tool of the writer's trade to achieve her special effects, and she does it with tremendous wit, tossing off resonant literary allusions like sparks.

Thus, in "The Extraordinary Voyages of Amélie Bertrand" (itself a literary pastiche), she makes a casual Melville joke; gives us a saucy Sapphic wink worthy of Renée Vivien (revealing through metaphor the nature of the heroine's activities on the planet Venus); and coyly lets us know she knows the story's based on a Vedic fairy tale.

Her prose is silky, vivid and concise. She can take the reader out of this world and into the next with hallucinatory speed and lucidity. The tone of this book captures, better than any sci-fi I've read, the awe-struck wonder that comes from gazing at a star-filled sky.

Yet Russ is not particularly interested in planetary travel; she's concerned with inner space, the geography of the soul. For many years now, in essays and criticism, Russ has been calling for responsibility in speculative fiction, stressing the ethical importance of thinking through one's fantasies before laying them on the public. That shows in these stories. In fact, many of them are about personal ethics, their loss or gain, decision and change. Although there's an offstage rape in "The Soul of a Servant," we know that the character — a repressed and unhappy man — is starved for affection; when it's offered and then withdrawn, he makes a frustrated grab for it. That doesn't excuse the man, but it does explain him. There's nothing cavalier or sentimental in Russ's fiction. She's always aware of her character's motivations. That may be the primary difference between pulp fiction and literature: pulp entertains; literature explains.

Russ explains, but she doesn't preach at us. Even when she's explicitly feminist, she balances politics with technique and humour. Generally, she's subtle and suggestive. She knows how to say more by saying less. She can write a good scary vampire story with a lesbian twist ("My Dear Emily") in which all the significant gestures are left out and up to the reader's imagination — which is probably what makes it so frightening.

Sometimes her intentions are a trifle obscure, as in "Nobody's Home," a frantic utopia that should be likeable but somehow isn't: everyone seems to have everything but compassion and serenity. I had to read that one twice. Her subtlety can be challenging, but it's also seduc-

Joanna Russ: thinking through her fantasies before laying them on the public



tive, luring the reader to intricate philosophical insights. These are tales with many possible meanings. "My Dear Emily" is as much about a woman's personal and sexual liberation as it is about vampires.

Russ knows how to use fantasy and metaphor. Take "Gleepsite," a tale about a toy that allows people to externalize their fantasies. Russ demonstrates the mechanism on us as well as her characters, expanding narrative into the realm of pure description, yet never losing the plot's thread. "Gleepsite" is as much about the act of writing as it is about the act of shape-shifting; after all, writing is shape-shifting, illusion, spell-casting. Here form equals content. This is not the literature of ideas, but the idea of literature. **Michele Belling** □

## MUSIC

## Slithering deca-dance

**Weapons.** Rough Trade. True North Records.

Sex. Sex. Sex. Rough Trade is probably the only group around that consistently deals with sexuality and sexual politics. Not in the annoying posturing manner of heavy metal or mainstream rock (fuck her, fuck her, fuck her, slap her around). And not in the remote, intellectual manner of a conservative "feminist" tract (do this, don't do that). But as it is lived: in bedrooms, in bars, on the streets, in everyday life.

*Weapons*, the latest from Carole Pope and Kevan Staples, proves the subject is far from exhausted. Pope's lyrics constantly speak of sexual aggression, ownership and repression. She's not pretending or wishing that these things aren't there. When it comes to aggression and power, she's all for it. She sings as if she's lived through it herself, and she probably has. Scratch the surface of songs like "Beyond Love and Desire" and "The Deca-Dance" and you'll find some very surrealist notions — love as the great human liberator, and sexual desire as the means of achieving that liberation. "Love" here is not some mushy, soft thing that'll go squish and make a mess in your hands (and head); the love that Pope sings about is a hard love, a harsh desire that's far from cloying. "If You Want It" talks about the conscious use of sexual tension, danger and fear to heighten sexual pleasure, but only "if you know what to do with it." "Life Line" is the only vaguely ordinary love song I have ever heard from Rough Trade, but it deals with love in a mystical, mythical and almost totally unsentimental way.

Not only their lyrics, but their music separates Rough Trade from the rest of the riff-raff. Its base in rhythm and blues and in soul gives it a sensuality that carries a high sexual charge. Over the years a lot of the sharp edges have been knocked off Kevan Staples's music, but with its slow rhythms and simple, hypnotic arrangements, it has retained a kind of tension and a feeling of ritual and power. And it's certainly sexier than ever before.

Their music still has a sense of humour. The ironic distance and tone of "Soft Core" provide an extra level of comment on its lyrics, and "Paisley Generation," the only non-sexual track, is a critical and yet nostalgic summing-up of the Sixties.

What can I say? This is definitely subversive music. My suggestion is that you let it slither into your subconscious and dance the deca-dance.

**David Vereschagin**

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## SHARED GROUND JOY PARKS

### Forget... and never forget

How do I, an almost all-white (one-quarter Amerindian) woman, of working class origin/identification, begin to write a column that will look exclusively at writings by Black women, Black feminists, Black lesbians? After much thought, I have decided that the only way to write this particular column is to be guided by these lines by Pat Parker, from "For the White person who wants to know how to be my friend":

The first thing to do is to forget that i'm Black.

Second, you must never forget that i'm Black.

Roughly translated, there is no safe way to write this column. This is not a token effort. This is a look at three writers who deal with the issue of being either black or feminist, an issue I can only learn about second-hand from these women. In this sense, the women writers discussed here are not only creators, but educators and historians of lives most white women, myself included, have a responsibility to learn about.

*Black Lesbian in White America* by Anita Cornwell is a collection of essays, narrative prose, letters and interviews from a former contributor to *The Ladder* which addresses differences both between white women and black, and between straight women and lesbians, in a method so direct and so intense that few writers could match her genuine courage and honesty. Cornwell writes of the need for black women to work with white women to overcome racial tensions, stressing that black women will be further oppressed by merely working for the good of black men. This writer's strength lies in her experience as a journalist in compressing a phrase until it hits dead on the mark. Her interview with Audre Lorde is a rare look at a very personal part of one of the most influential black women poets writing today. In her letters to a straight friend who sees Cornwell as a traitor to the Black Power movement, Cornwell, with much self-love and self-knowledge, retorts that lesbians should not be expected to pick up and fix up the broken women who have been hurt furthering the power of the male oppressor. While that thought is probably in the minds of hundreds of lesbians, how many could find the guts to publicly say it? Anita Cornwell has apparently been speaking "the unspeakable" years before it was fashionable. Her personal herstory has given her the strength to take her ideas to the limit and not back down. A virtual collector's item, *Black Lesbian in White America* is a book that cannot be ignored.

*Movement in Black* by Pat Parker is a book that must be shared. Despite the fact that her work comes mainly from her experience of being doubly invisible as a black lesbian, her writing takes this condition and transforms it into poetry that touches readers who cannot possibly experience the world as she has:

It is politically incorrect  
to demand monogamous  
relationships —

It's emotionally insecure  
to seek  
ownership of  
another's soul  
or body &

damaging to one's psyche  
to restrict the giving and  
taking of love.

Me, i am  
totally opposed to  
monogamous relationships  
unless  
i'm  
in love

—A Small Contradiction

Parker's poetry is full of contradictions — trying to live as a black lesbian in a society that says you shouldn't be either and can't possibly be both, dealing with straights who detest blatant gays but smear their sexuality over all of our lives. She writes about danger, murder, lust and alcohol abuse, but her skill with language and a deep need to communicate forces readers to connect, not turn away from her strength. *Movement in Black* is politically revolutionary, its style nothing short of an explosion of language and craft.

*Home Girls: A Black Feminist Anthology* is a collection of essays, narratives, stories, poems and just plain "writings" which explore experiences far too many non-black feminists are totally unaware of. Carefully and lovingly edited by Barbara Smith, the central theme in this collection is the black woman's confusion as to which camp she belongs in: with white feminists or with black men. This issue is very real in the lives of many of the women who speak out in this anthology and there is the sense that much work must still be done. *Home Girls* is the beginning of such work and more. There's a solidity to this collection, symbolized by the book's thick, beautiful, physical format, and the implications that tradition is *here* and *now* being recreated, that stories are surfacing after many years in hiding.

Editor Barbara Smith has for a long time been a strong and necessary black women's voice in a predominantly white community. This collection and other projects by Kitchen Table Women of Color Press are vital if we are to rid ourselves of both the racism and racial indifference that threatens to pull the community apart. *Home Girls* points out that, no, we are not all the same and many of us have experienced life in a distinctly different way, through colour and class; but that what we want — the end of sexism, racism and classism — is very much the same. So to achieve what we all want we must listen to, respect and celebrate these differences. *Home Girls* is complete in itself. Yet it must not become known as "the book of black feminism," but rather a glimpse at a way to more and more work by black women. Both in itself and as a model for what is to come, it is an incredibly valuable work. □

*Black Lesbian in White America* by Anita Cornwell. The Naiad Press (Box 10543, Tallahassee, FL 32302), \$7.50 US.  
*Movement in Black* by Pat Parker. The Crossing Press Feminist Series (Trumansburg, NY 14886), \$5.95 US.  
*Home Girls: A Black Feminist Anthology*. Edited by Barbara Smith. Kitchen Table Women of Color Press (Box 2753, New York, NY 10185), \$10.95 US.

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DB12



## THE IVORY TUNNEL

IAN YOUNG

### Tunneling out for a break

*Voices Against the Wilderness* (\$4.95, Black Cardinal Press, Box 31714, Tucson, AZ 85751) is the latest anthology of male gay poetry and though the contributors are for the most part not familiar names, the writing (and editing) is of a high quality. Jerah Chadwick's



**Panthology Three: Stories about boy-love**, available for \$9 from the Coltsfoot Press, Spartacus, Box 3496, 1001 AG Amsterdam, The Netherlands.

work is especially well crafted and evocative. Here is his "The Dream Horse":

Once he carried me, his shoulders, unlike my father's, tireless. With me perched in the wooden saddle his sanded flanks became suede, shone with the salt sheen of carnish. I wore boots and dreamed reins falling. What was alive in him had entered me: Fear that taught speed; pain that must be pounded out; the need to run, to take in stride. But now, as you stroke me, his hooves become heartbeats. I stand in my own skin, weight the air with words: I want you.

*Rampike* is a twice-yearly literary and art magazine which describes itself as a "forum for post-modern expression." Its most recent issue (\$2, 95 Rivercrest Rd, Toronto M6S 4H7) was devoted to the subject of erotica and contributors included Al Purdy, bp Nichol, Robert Mapplethorpe, Victor Coleman and, with a prose piece entitled "New York Diary Fragments," Toronto writer and artist John Grube.

One might think that in supposedly avant-garde publications in the 1980s, works with overtly gay content would no longer be censored. One would be wrong. *Rampike* has taken it upon itself to mangle John Grube's gay work. Where the original, for example, mentions "overheard gay conversational fragments," the published version omits the word "gay." The positioning of other passages has been altered to make sexual references appear to refer to women rather than men. And the whole work has apparently been re-arranged to suit the editor!

In a letter to this editor, one Karl Jirgins, Grube writes: "The gay references in the original are frequent and im-

portant and permeate the texture and meaning of the work. In its present form I cannot acknowledge the parts you printed as my writing or send them to friends, gay or not. I am not trying to pass myself off as straight anymore, Karl."

Some time ago, I stopped contributing poetry to Canadian literary periodicals. Too often, the gay poems I sent were rejected, the (apparently) non-gay ones accepted. The bigotry and ham-handed "editing" are still going on, it seems. I don't know what can be done to break the cycle — or whether it's worth it. Most literary magazines go straight from the printer to the library stacks and interest virtually no-one save the contributors and grant agencies. Gay magazines, on the other hand, are read avidly, some by a wide audience. There has not been a really interesting literary magazine in this country (one on par with, say, Ralph Pomeroy's and Lucy Despard's *A Just God*, Dennis Cooper's *Little Caesar*, or the English *Ambit* since... when? It's a sad situation, though one I'm sure few people lose much sleep over.

It's difficult to imagine two books of stories more different than John Coriolan's *Unzipped* (\$7.95, Gay Sunshine Press, Box 40397, San Francisco, CA 94140) and Guy Davenport's *Eclogues* (\$11, North Point Press, 850 Talbot Ave, Berkeley, CA 94706). Coriolan's tales are raunchy, friendly, straightforward, all centering on what is obviously the author's joyous obsession: good looking young guys with big cocks; I mean *big* cocks: "He rocked back, lipping the incredible length of it. With both hands around the shaft he jacked the monster powerfully, gazed in pure adoration at the immense wonder of what he had found, tongued the deep-indented aperture. The gleaming deep-split head seemed to swell; he could hardly get it into his mouth again and with both hands wrapped around it, there was more of the bole of it than he could take. He drew back to assure himself it really was as enormous as it seemed to be." And so on.

But whether you share Mr. Coriolan's interest in penile dimensions or not, give these stories a try. There is an exuberance, observation and narrative interest that carry the tales far from just pornographic fantasy. Illustrations by Tom of Finland add to the effect.

Guy Davenport's *Eclogues* is elegant, mannered, difficult, sprinkled with French, serious even in its humour, and enamoured of words like "gurry" and "lashpent." Very clever, but, for me, tiresome. It's illustrated with austere collages by Roy R Behrens, and I prefer Tom of Finland.

My contributions to *The Body Politic* began with issue 4, back in the Pleistocene era, and I've been writing "The Ivory Tunnel" since 1975. It is bliss, of course, but I need a bit of a break for a while to pursue other projects. I'll be around though (in Toronto and Edmonton), still happy to receive books and comment on them when and where I can. I hope to resume tunneling late this year.

So long for now! □

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**GWM, 26**, wants to share house in downtown area for March 1. Congenial — no drugs — non-smoker. 929-9998. Calls between 9 am and 12 noon.

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**I HAVE A HOME** for a clean, quiet male up to 30 in exchange for companionship. Students welcome. My interests are video, photography and bike-riding. Serious calls only. Joe, 232-0690.

**YOUNG MAN**, quiet, non-smoker, seeks shared, centrally located (Riverdale-Annex) living space with one other, April 1. Into Beethoven, health food, running, yoga. Prefer quiet, non-party type. Drawn: E102.

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## MESSAGES

**HEALTH QUESTIONS? PROBLEM** with relationships? Write "This Ain't Ann Landers," Box 7289, Stn A, Toronto ON M5W 1X9. Anonymous if you wish.

**HAPPY BIRTHDAY** once again to a wonderful "video expert" I met at Soap II. I can't wait to see you again April 14.

## WORK

**SWEET DREAMS, PROGRESSIVE** company selling adult love products in a home presentation requires representatives for the gay community. Call Liza 964-3576.

**BRIGHT, ENERGETIC GAY MALE**, 19, seeks stimulating position outside restaurant field. Aiming for journalism career so would like position as person Friday etc in magazine or advertising office but will consider anything. Robert 368-5014.

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**HARD-WORKING, CONFIDENT**, 34, gay male, 12 years in computer field, seeks career change. Will consider "person Friday" position in professional office or many other opportunities. Drawer E140.

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## GROUPS

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## PRISONERS

**A NOTE** to prisoners who wish to have pen pals — Metropolitan Community Church is offering a penpal service to men and women prisoners through the church's prison ministry. Prison Ministry, 730 Bathurst St, Toronto, ON M5S 2R4.

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**MRS. LUCILLE McKNIGHT** — Kentucky. Would the guys who were trying to locate the above person please write regarding some additional information now available. Drawer E106.

**I'M A BLACK female impersonator**, from Cincinnati, Ohio. I'm 21 years old, 5'2" 130 lbs, very pretty and extremely sexy. I'm called Teena by everyone here at the prison, even the guards (smile). I'm very much "gay" in the true sense of the word. Though I'm presently incarcerated, I shall be released in four months. Respectfully and sincerely yours, Miss Teena Giles, 168-942, PO Box 45699, Lucasville OH 45699 USA.





## NATIONAL

**I AM A GWM**, 35, 6'3" 200 lbs, who regularly travels the Yellow Head highway from Burns Lake to Prince George on business. I would like to meet other gay men in this area to make lonely nights on the road less lonely. Drawer D988.

**INTERESTED IN STARTING** a gay bodybuilding correspondence club? For further information send SASE to Steve Howe, 254 Cornett Drive, Red Deer, AB T4P 2W2.

**25 AND JUST COMING OUT**. Into voyeurism and exhibitionism, would like nude photo exchange with young college jocks, wrestlers and others. Drawer E101.

**GOOD-LOOKING, COCKY**, masculine married man, 34, 215 lbs, 6'4", into boxing, fist-fighting, seeks masculine, leather/levi top man to knock chip off shoulder to total humiliation. Discretion a must. Drawer E110.

**ARTIST GWM**, middle-aged professional, endowed, interested in music, poses, occasional drink privately at home, can accommodate. Age, religion, race unimportant but good to know. Picture and phone number will have mine. Anywhere, most particularly prairie provinces, welcome. Write Drawer E046.

**AVERAGE GUY**, 38, travels across Canada frequently. Seeks men everywhere. Friendship great. Good sex a possibility. Partners — who knows? Relocation and a long-term relationship — nothing is impossible with the right guy. Norm, 2296 Westerly St, Clearbrook BC V2T 2M4. I hope to hear from you.

**GAY RAIL FAN** — Calgary, would like to meet others interested in trains, photography, travelling, etc. Photo sent if desired. No drugs, etc. Drawer E175.

## VANCOUVER

**GWM, YOUNG-LOOKING** 39, beard, 6' 160 lbs. A little shy. Lots of love in me for right younger guy. Early 20s, but sex is not of prime importance. Crazy about disco, but also love classical music. Enjoy movies, theatre, walking etc. Why not reply — I won't bite... unless you want me to! Drawer E156.

## CALGARY

**GWM, 25, 6' 160 lbs**, looking for guys to 30 for friendship/lover. I am an active guy with a wide range of interests and a sense of humour, seeking friends and maybe a partner to share good times and bad. Pen pals welcome. Drawer D894.

**GWM, 35, SEEKS CORRESPONDENCE** and possible relationship with right person. Varied interests. All letters answered. Relocation possible for right person. Photo if possible. Looking forward to your letters. Drawer D973.

**MALE, 30s**, looking for a sincere type, not into the bar scene too much. Enjoy quiet times, movies, arts, dining, outdoors. Males over 30 please reply. Photo appreciated. Thanks. Drawer E065.

**YOUNG GWM, 5'11"** needs really hard bare-bottom whippings with strap, paddle or tawse to really burn my tail. Would love ongoing, reciprocating relationship. David, PO Box 4675, Stn C, Calgary AB T2T 5P1.

**WHAT IS A VERY** intelligent, sensitive, witty businessman, 43 years old, with varied interests, doing in the personal ads? Trying a new way to start a possible relationship — that's what. If you are intelligent and serious about making a new start, why not get the ball rolling? These cold nights alone must come to an end. Drawer E141.

## EDMONTON

**ATTRACTIVE MAN, 33, 5'10"** bearded, seeks same or younger for casual encounters. Nothing bizarre. Picture and letters guarantee reply. Drawer D968.

## WINNIPEG

**SELKIRK PORTAGE WINNIPEG**. Good-looking, tall, hairy male individual. Arriving Manitoba in April, one week (moving there August). Appreciate males not feeling need to be classified, labelled any particular lifestyle (let's be human first). Regular guys, preferably over 30, husky, hairy, homebodies, realizing life is an ongoing process, wanting to experience same in virile, versatile man-to-man way. Quick replies with photo appreciated. And answered immediately. Drawer E159.

## NORTHERN ONTARIO

**GWM, 34, SEEKS YOUNGER**, large endowed, caring, responsible, solid, can be humorous, yet a go-getter, independent, supportive, to similar male — object — lifetime relationship (anything less not acceptable). Drawer E014.

**THUNDER BAY/NORTHWEST ONTARIO**. Lonesome traveller, GWM, 5'10" 180 lbs, has unlimited supply of 43-vintage hot tight ass and improving deep throat for hot, hung, horny studs who enjoy exacting workouts. Photo a must with your explicit letter telling me what we're going to be doing one cold night soon. Drawer E131.

## TORONTO

**ARTISTIC, INTELLIGENT PROFESSIONAL**, 30, tall, well-endowed, slim, athletic build. Am compassionate, sensitive and nonpromiscuous. Seeks male with comparable qualities and values. Photo appreciated. Drawer D867.

**ATTRACTIVE, FRIENDLY GWM**, 40, wishes to meet other male for hot times. Am into fantasy scenes, spakings etc. Experience not necessary. Discretion assured. Reply drawer D916.

**SLAVE WANTED BY** sincere, good-looking, slim, Toronto male. You should be slim and defined or a muscular athlete or a bodybuilder, clean, docile, submissive, obedient and nonpromiscuous. Married, single and novices OK. Regular discreet meetings. Drawer D839.

**GWM LOOKING FOR BIG** black daddy who appreciates talented ass. Am young 40, 5'8" 150 lbs, short hair, beard, hairy chest, good looks and body, hot, versatile. Drawer D828.

**HORNY GUY**, 30, 5'8" 140 lbs, blond, blue eyes, neat beard, reasonably attractive, seeks to expand circle of friends. Available afternoons and some evenings. Prefer male 25-35. Photo and phone please. I have photos available. Beaches area. Drawer E050.

**ATTRACTIVE MALE**, 20s, professional, 6'2" 170 lbs, brown hair/blue eyes, medium build, physically fit, wishes to meet attractive older male, hopefully professional, over 6', physically fit (muscular?) interested in developing relationship. I like movies, cuddling, and am sexually versatile. Drawer E055.

**HAVE YOU READ** "Thomas Lyster", listened to "Remain in Light", or ever wandered through Turkey? Are you confident, full of laughter and ideas of the future? If so, you're a bit like me (25, 5'9", fit non-smoker). Let's go! Drawer E054.

**GWM, 25, 5'11"** 160 lbs, looking for completely submissive sex-slave. Anal abuse, spanking, humiliation, phone-sex, etc. You will be under 30, well-built, clean-shaven all over and very obedient. Send explicit letter, nude photo and phone. No heavy S/M but lots of heavy sex. Drawer E057.

**COUPLE: TRIM, Hairy**. One — 26, artistic, blond. Other — 25, professional, dark. Seek trim, hung, masculine, greek active/passive under 30. No moustaches. Photos — PO Box 1182, Station F, Toronto M4Y 2T8.

**ATTRACTIVE, SINCERE, FUN**, successful gay male, young 36, good body, 5'8" 152 lbs, non-smoking, non-promiscuous, seeks same to enjoy good things in life together. No drugs or heavy drinking. Photo and brief description appreciated. Write Drawer E077.

**WANTED: Five? Ten? Fifteen?** horny, well-hung men to gang-rape my sweet, hot ass. Let's have a party! Get it into a sexy, slim 5'8" 135 lbs, 33, black hair, moustache. Very accommodating — you'll beg for more. Drawer E098.

**ATTRACTIVE MALE**, 135 lbs, 33, 5'8", looking for large, well-hung, horny black stud to service hot white ass on regular basis. Drawer E097.

**HANDSOME BI J/O STUD** seeks action with other hot men. Am 29, 6' 165 lbs, moustache. Photo a must before meeting! Travel frequently — can accommodate buddies. If you want the best, then go for it! Drawer E049.

**ATTRACTIVE GWM**, 26, 5'9" 155 lbs, seeks same for friendship. Detailed letters answered. Box 3187, Picton ON K0K 2T0.

**SLIM, MASCULINE STUDENT** of any nationality to age 25, still in the closet, sought by Latin type, 38, who enjoys quiet times at home, video and travel. I hate bars and discos and not into the gay scene. Can be generous to the right person. Let's share our secret and bring pleasure to each other. Drawer E083.

**SATURDAY AFTERNOON DELIGHTS**. Good music, smoke, JO, 69. I'm 33, 5'8" 135 lbs. You 27-40. Simcoe/York/Toronto area. Drawer D915.

**NONPROMISCUOUS, ATHLETIC**, 36, 5'11" 155 lbs, masculine, well-built, enjoys outdoors, travelling, music, movies, theatre etc... seeks reliable compatible friend under 36 fond of affection, kissing, love-making with feelings. Photo appreciated (returned) Box 7303, Stn A, Toronto, ON M5W 1X9.

**HOUSEBOY/SLAVE/SERVANT** wanted, live-in. Seek person who needs quiet, secure, stable home environment. You must be docile, submissive, discreet, responsible, trustworthy, athletic or muscular. Prefer non-smoker. No drugs, bars or clubs. Drawer E090.

**ATTRACTIVE WHITE MALE**, 28, 6'2" 165 lbs, short brown hair, clean-cut and very well-hung. I'd like to meet other guys who like to wear Kodiak work boots, army boots, etc, and like socks, jock straps, denim, leather and mutual jerk-off scenes. Reply with details: photo, phone or whatever. Toronto. All answered. Drawer E089.

**STUDENT SEEKING SLIM**, clean-cut, straight-looking GWM for lasting friendship. I'm an oriental, 5'7" 120 lbs and would like to meet someone 25-35 to share interests: music, outdoors, movies, fine food. No one-nighters. Phone number and photo appreciated. Serious only. Drawer E088.

**GAY MALE: HOPING TO MEET** very special man for committed relationship, preference being sincere, attractive, non-smoker with interests in music and the arts. Monogamous and only interested in monogamous relationship. Excited by clear-thinking gentleman with athletic body. Appreciate photo and descriptive letter. Write Box 743, Stn F, Toronto ON M4Y 2N6.

**GAY MALE, MID 30s**, into S/M, B/D, WS and boot-licking, etc. Very obedient and willing to serve a strict master. Turned on to kinky scenes. Drawer E063.

**ARE YOU ALARMED** by the increase in violent crime? Afraid to go out at night? Learn to defend yourself. Private lessons in your own home by qualified instructor. Simple yet effective defence techniques are individually tailored. For a private consultation call Mark, 242-4828.

**TWO GUYS** one 31, other 28, want to meet other guys under 40 for get-togethers. 536-1030.

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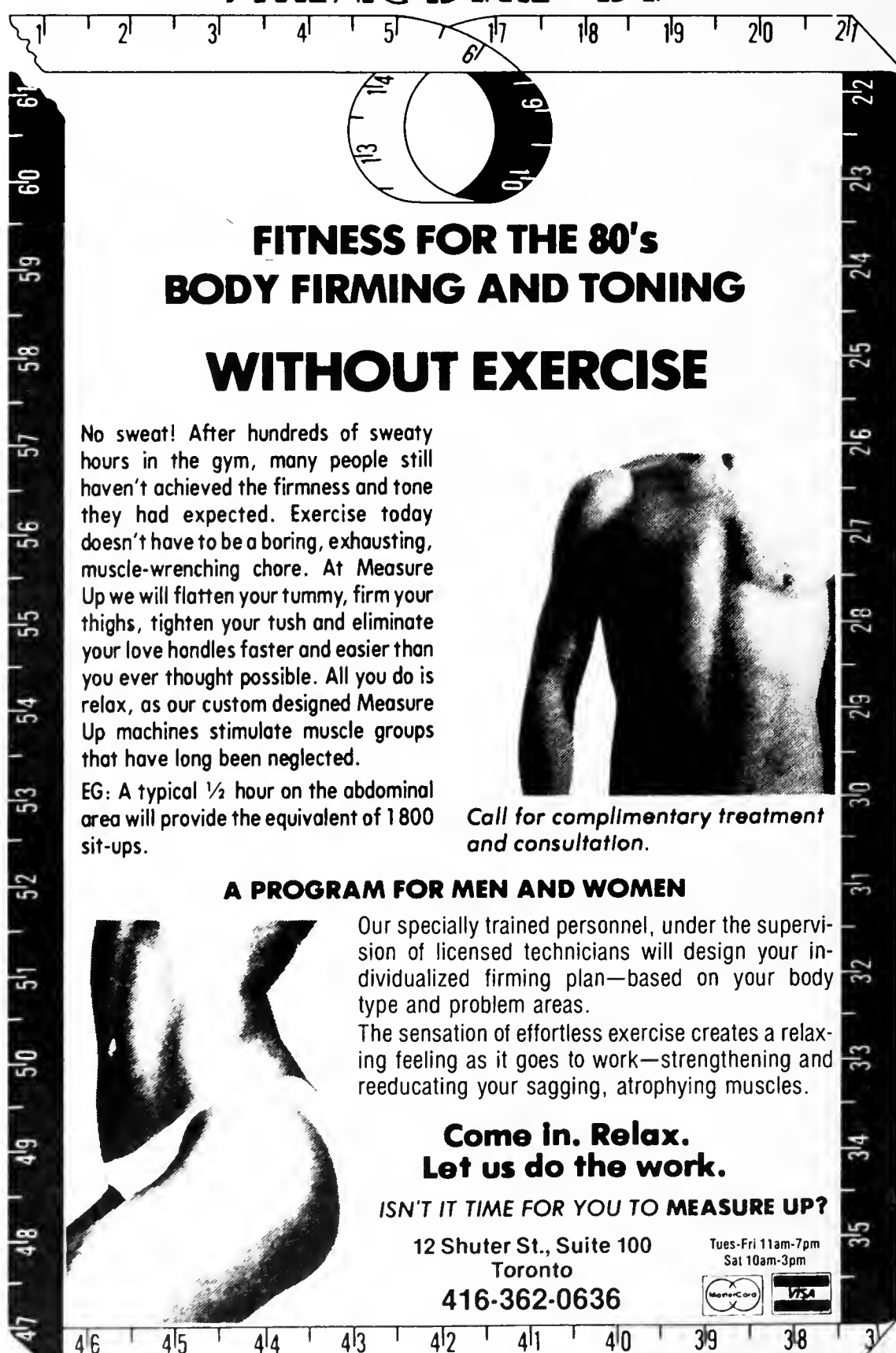
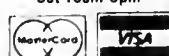
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GENEROUS, PROFESSIONAL GWM, 36 years, seeks youthful assistant and travelling companion. Reply to all, but immediate to photo, phone. Toronto or east. Gentle intelligence preferred. Drawer D971.

SHY, QUIET, LOYAL GUY, 31, seeks friend about the same for friendship, kindness, loyalty and love. Not into bars. Like reading, music, movies, theatre and quiet evenings. Would like an on-going relationship. Also quite religious. If you believe in old-fashioned true friends, I'm your guy. University people in arts especially welcome. Please send phone and photo. Thanks. Drawer D977.

AFFECTIONATE AND CONSIDERATE Oriental male, 22, 5'8" 149 lbs, passive, like music, dancing and anything romantic, seek active male under 40 for friendship or probably lasting relationship. Send photo. Drawer D985.

HANDSOME EUROPEAN MALE, early twenties, mature and sophisticated, likes finer things, wishes to meet very stout, masculine European, preferably Austrian or Hungarian in forties, to establish permanent relationship. Photo appreciated. 60 Mansfield, Toronto, ON M6J 2B2.

SLEAZY SEX, PROTECTIVE daddy, top man, beard, chubby, hairy, horny, french, safes, 5'11" spiritual, your fetish OK, 49, talking dirty, self-actualized, AIDS-conscious, dominate flexible men, courage, selfish, compassionate, lengthy foreplay, politics, philosophy, tits. I am frank, honest, reality-oriented. Horticulture, crafts, groins, smells. Drop me a line. I'm sure to nibble. Drawer D991.

GWM, 6'4" 190 lbs, well-hung, masculine and attractive, looking for clean man with 8" or over. If you like to fuck face with your full length, please write giving phone number. I guarantee satisfaction. Drawer D632.

PEER ENCOUNTER GROUP for well-adjusted men meeting once a week for several months. Drawer E082.

BLOND SWIMMER, 6' 148 lbs. Swims competitively 6 days a week at U of T, dances at Voodoo and is always horny. Looking for New Wavers, athletes, students and punks as fuck-buddies. Drawer E080.

YOUNG SLAVE WANTED to service visiting US leather guy. Tall, slim, 45, intelligent, handsome. Successful applicant will be very slim, smooth, experienced, hung, healthy and totally devoted to his man's bedroom pleasures. Letter, photo, phone. Drawer E079.

GWM, 25, 135 lbs, Brown hair, moustache and physically fit. Enjoy J.O., jockey shorts, work boots, construction-worker type hot men. Prefer hung hairy men. Considered good-looking. Photo and phone number appreciated but not necessary. Bi or straight guys welcome. Drawer E078.

BLACK MALE who enjoys sex would like to hear from other males. Age not important. Not into violence. 651-9803.

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ARTICULATE, PROFESSIONAL, 30, fun loving, 6' tall, having a slim, well-defined swimmer's build. Lots to share with non-promiscuous, interesting male. Notes of introduction to P.O. Box 815, Postal Station Q, Toronto M4T 2N7.

GWM, 5'8" 147 lbs, 28. Like: swimming, biking, lifting weights (body-building), outdoors, and hot horny men, etc. Don't like: bars, booze, poppers, drugs. I am stable and very active. Greek, french A/P. Looking for buddy to train and exchange views and notes with. Welcome correspondence from Ottawa and Toronto. PO Box 1505, Station B, Montreal, Quebec H2B 3L2.

HI-TOP SNEAKERS turn me on. Attractive, athletic age 36, 150 lbs, new to Toronto, into sneaker trip with attractive guys. All replies answered. Drawer D993.

VERSATILE, MASCULINE MALE, 27, 6'3" 180 lbs, well-hung, seeks casual but healthful sex with other men. Prefer moustaches, hairy muscular bodies, thick uncut cocks, ages 25-40. No props please. Discretion assured and expected. Photo, descriptive letter and phone gets same. Drawer D997.

GWM COUPLE, 30s, DARK, bearded, turned on to various scenes, look to meet guys who don't always find what they are looking for in the bars or baths. Regular get-togethers are what we have in mind, if mutually agreeable. Explicit reply with photo and phone gets invitation for drinks and.... Drawer D999.

WHY JUST READ 'EM? You could have your very own ad in this space, and meet people the way you want to. Use the form on page 43.

WHITE MALE, 47, 6', lean, smooth, athletic build, straight-looking/acting. would like to give head to a very well-hung guy; no reciprocation; long sessions OK. Blacks welcome. Box 334, Stn K, Toronto, ON, M4P 2G7.

TWO SUPER HORNY guys, 32-36, hot, hung, want big studs. If you got it big, we want it bad. Blacks welcome. Photo, phone. Box 1031, Stn F, M4Y 2T7.

SINCERE, PERSONABLE, 40s male seeks a classy black or oriental male companion. Only those who can respond to passionate kisses, gentle stroking and warm embraces are invited to reply with photo and phone number. Drawer E176.

GAY MALE PROFESSIONAL, 29, 5'8", 150 lbs, honest, sincere and discreet, seeks a friend who likes quiet evenings at home as well as going dancing on weekends. Drawer E124.

GOOD-LOOKING YOUNG male, 5'10", 155 lbs, well-hung, looking for hot young buns to plunge into. Reply with details, photo and phone. Drawer E125.

SLAVE WANTED. I am into S/M, B/D, W/S, straps, whips. I am 30, 6 feet, brown hair, blue eyes. I am looking for a real slave. Please send picture with letter. Drawer E138.

SPIRIT WILLING, flesh weak, then reply not needed. Attractive GWM, 33, 6', 160 lbs, moustache, seeks chance at one to one relationship. Serious-minded, affectionate, sense of humour with varied interests. Attractiveness unimportant, attraction is. Photo appreciated. Drawer E126.

HUNKY PLAYMATE wanted for weekend scenes by 37-year-old attractive Prevert 6'1", 155 lbs, can't think of anything I wouldn't do. Send description, playbill. Drawer E047.

APRES UN COURS de français à Montréal, j'aimerais rencontrer un québécois qui peut m'aider avec mon français — et peut-être devenir un copain. Je suis dans la trentaine, 149 lbs, 5'9", non-poilu, cheveux et moustache brun. Drawer E051.

PSST, OVER HERE gorgeous! Suave Asian — handsome, masculine, athletic (5'11", 155 lbs) sensual & sensitive, educated & travelled, health-obsessed non-smoker, has fantasy of meeting someone through TBP personals who's caring & affectionate, alert & expressive, cultivated & unpretentious, hedonistic & mesomorphic, but will settle for lesser paragons. Partial to silken-smooth skin & dark types (Asian, Black, Latin), but not a serious fixation. Photo/phone please. Box 381, Station P, Toronto M5S 2S9.

YOUNG, ATTRACTIVE brown-skinned professional male, 24, 5'7", 129 lbs, seeks masculine guy 18-26 for fun, friendship — loves sucking and being sucked. Drawer E127.

I HAVE come to a time in my life when I know I want a relationship with a younger man who is going to be my son/lover/slave. This is a beautiful opportunity for an obedient young man into submission, legal to 30, muscular, attractive, intelligent, self-accepting/respecting, with integrity. I am attractive, GW Master, 48, 160, 6'1", brown/blue, financially secure, intelligent, tells and expects the truth, level-headed. You must be willing to be my total possession which I may express by shaving and piercing. I'll guide you and assist you in developing your talents, expanding your life and sexuality in all directions. If what you read is what you want, then write and tell. Slave will live in Toronto with and will work for Master's business enterprises. Now, read this ad again, very carefully. Drawer E128.

ATHLETIC, ATTRACTIVE outgoing student, 5'8", 130 lbs, mature, driven. Enjoys reading, dancing, conversation, humour. Seeks relationship with someone with sense of humour. Drawer E129.

GWM, 27, 5'10", 170 lbs, attractive, interested in wrestling, dancing, movies, dining out and quiet times. Seeks same for friendship. Have a nice .... Drawer E130.

MALE into hiking, organic gardening, photography, art, 35, 5'8", 135 lbs, French, seeks male with similar interests, any race. Also correspondents. Drawer E137.

HOT, HORNY, TIGHT ASS needs a real man with 8" + over 5'10". I'm 135 lbs, 33, 5'8" and waiting. Drawer E003.

LEATHER STRAPS TURN you on. GWM, 33, 5'8", 165 lbs, into giving or receiving it. B/D only, no S/M. Drawer E099.

YOUNG MALE, 5'7", handsomely husky, black hair, hazel-green eyes. Responsive individual interested in romance, music and movies. Always reflective, sometimes impulsive. Not into shallowness or the bar scene. Seeks mature, considerate male thinker under 40. Drawer E109.

GWM, 40, SLIM, 6', 140 lbs, seeks passive young orientals. Phone number appreciated. Drawer E068.

SETHIAN MAN-ANIMALS desire same and friends for exploration of consciousness and WHATEVER! Create a new reality: call 947-0730. Affection and heat await...

GAY WHITE MALE, thirty, average looks, quiet, post-grad literature, philosophy. Interests: cinema, theatre, music, conversation, left politics. You somewhat of above or just attracted. Drawer E152.

MAN WITH LEATHER straightjacket and other equipment requires playroom training by leather master. Limits to be set. Drawer E150.

TWENTY-EIGHT-YEAR-OLD slim and passive young man, successful, respectable and responsible, with passion for good books, current events, music, films (not movies) theatre, nature and animals wishes to meet compatible, dominant, hirsute guy, 30 to 45 years of age for companionship and possible relationship. Drawer E151.

SEEKING POSITIVE companion for warm sexual friendship. I'm 33, 5'7", nice-looking. Blue eyes, brown hair, moustache, hairy, mature, direct, intelligent, humorous, horny, versatile, affectionate, with many interests. Photo and descriptive letter appreciated. Drawer E108.

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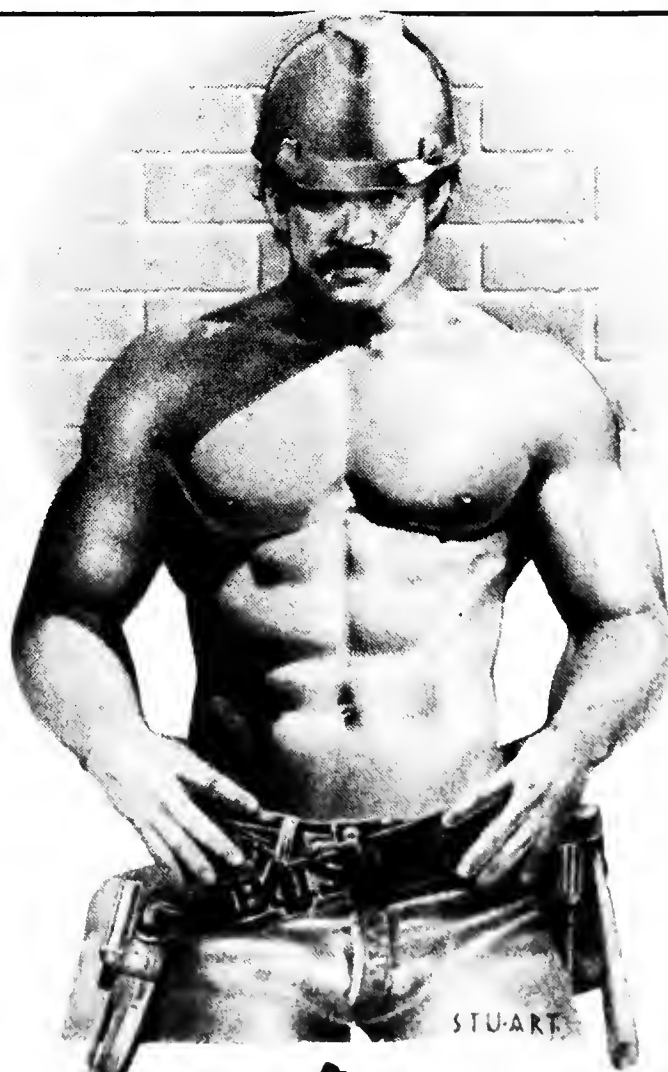
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**BISEXUAL, MASCULINE**, professional, tall, fit, heavily endowed male, 44, needs clean bi male for uninhibited sex. TV's, rubber, leather and clothing fetishists, particularly endowed, uncut or submissive males should write descriptive letter with photo/phone for very discreet contact for meeting. Drawer E104.

**GWM, 40, 5'6"**, 130 lbs, considered good-looking, passive, enjoys quiet and good times, outdoors, etc. Herpes is my disadvantage. Looking for friends between 33-45 with or without this problem. It could be great help to talk about it. Drawer E107.

**GWM, FILM STUDENT**, 26, 5'8", 170 lbs, brown hair, good body, muscular, clean cut, masculine, considered good-looking, humanist, open/responsive, sometimes shy/crazy. Enjoy quiet times, nature, cinema, affection, healthy reciprocal sex and companionship. I seek man 26-35, must be easy-going, real, muscular, masculine and have direction, also be sensitive and affectionate for lasting relationship. Photo and phone appreciated. Hope to hear from you soon. Drawer E058

**MALE**, 40, needs good spanking on bottom. Love to lay back and be felt. If you're good, my buns are yours. Drawer E112.

**LEATHER GUY** seeks leather buddy with full gear for long, sensuous, reciprocal scenes. We're around 40, slim, masculine, experienced, intelligent, discreet and frustrated in Toronto. Your move. Drawer E115.

**GWM, 24, 5'9"**, slim, brown hair, blue eyes. Seeks hairy-chested male under 30 for fun and friendship. Photo and phone please. Drawer E120.

**MASCULINE MALE**, 30, 5'7", 145 lbs, brown hair, blue eyes, seeks masculine hot hunky horny trim blond, 18-30 for friendship and hot times. Send interests, ideas, description. Box 134, Stn W, Toronto, ON, M6M 4Z2.

**MASCULINE PROFESSIONAL**, 30, 6', 185 lbs, fair hair, blue eyes, seeks younger straight-looking man for friendship and possible permanent relationship. I am easy-going, sexually versatile, and have good sense of humour. Interests include swimming, weights, reading and travel. Include telephone number in reply. Photo appreciated and returned on request. Drawer E121.

**ATHLETIC GWM**, 50, looking for squash, swimming and/or skiing buddy. Am masculine, quiet, yet energetic. Seek same. Mississauga area. Drawer E122.

**ATTRACTIVE CANADIAN** East Indian origin, 29, 5'6", 130 lbs, moustache straight appearance. Stable and secure. Looking for that special man to enjoy intelligent conversations, candlelight dinners, music and tender loving. I am not in love/but am open to persuasion/East or West/Where's the best for romancing/With a friend I can smile/but with a lover I could hold my head high/I could really laugh. Drawer E135.

**ORIENTAL UNIVERSITY** student, 21 plus sought by caucasian gentleman for evenings or afternoons together. I'm young 42, considered handsome, visiting Toronto usually monthly. Photo and phone number and best time to call appreciated. I'll phone you for sure and return photo. Drawer E061.

**GWM, 30, 5'6"**, 129 lbs, 36" chest, 29" waist, seeks man of any stock, to age 33, similarly constructed, sexually and intellectually versatile (cinema, theatre, dancing, music, plants, food, art, exercise, politics, cats...), honest, trustworthy, reliable, witty, warm, affectionate, passionate, for encounters, friendship — whatever the chemistry demands. Metro Toronto, New York, Rochester. Photo if at all possible — if not, include measurements. Drawer E132.

**TIERED OF THE BARS?** Maybe you should try meeting friends through the personals. Give it a try — we've heard lots of success stories.

**ATTRACTIVE, SEXY**, Italian eighteen-year-old male, not a little boy anymore, dark hair, dark eyes, intelligent, 5'9", 145 lbs, good build, moustache, varied interests, relationship or just friends? Depends on our chemistry. You are a well-built, attractive, intelligent man. Masculine. Photo, phone and a letter please. Preference to butch, hot men with moustaches. Drawer E066.

**GWM, 50s**, quiet masculine professional, non-promiscuous, would like to give head on a regular basis to a very well-hung guy; no reciprocation. Drawer E040.

**WOULD YOU ENJOY** the company of an older affectionate, considerate and masculine gentleman? I'm 44, 5'10", dark hair, blue eyes, not interested in bars or baths. I prefer quiet restaurants, theatre, travel, photography, romantic evenings at home and the company of friends. If you believe you would enjoy a relationship, let's meet to discuss our mutual feelings and needs. Write soon, all letters answered. Drawer E139.

**DO I2AX7, EMD567, BWV853, or CMP.B9** mean anything to you? If so, we may share interests, especially if you have a moustache. Drawer E039

**ARTISTIC, ORIENTAL** male, professional, early 30s, 5'8", slim, straight-looking, attractive, gentle, warm, stable, responsible, compassionate and understanding. Likes music, movies, cooking, quiet times, travelling, exercise etc. Seeks male to 40 with similar qualities and value for monogamous loving relationship. Drawer E160.

**GWM, 35**, attractive, clean-cut, 5'9", 155 lbs, masculine, Greek active, brown eyes and hair (balding), presently in an "open" relationship, many interests, enjoys good wine, conversation, and sex seeks an attractive, younger male (under 30), Greek passive, affectionate, romantic, masculine, intelligent and sincere with own apartment for affair. Drawer E154.

**GWM, 40, 6'**, 175 lbs, fit, young in looks and outlook, progressive, stable and discreet, wants younger (under 30) clean-cut male for friendship, mutual JO, music, quiet times, nights on the town; permanent buddy/dad relationship and support possible. Picture and address appreciated. No PO box replies, please. Thanks! Bernard. Drawer E149.

**B/W COUPLE**, masculine and versatile, into many different scenes. We're looking for a few good men who enjoy good hot times. Don't be shy, write us today so we can start exploring the depths of our possibilities. Drawer E148.

**ATTRACTIVE, MASCULINE** student, 23, 5'11", 175 lbs, sincere, discreet, many interests. Wants to meet young male for fun, friendship and possible relationship. Photo gets mine. Drawer E069.

**GUY LOVES JO**, wants to meet gay/bi/straight guys with big balls and cock for long sessions. Have big cock. Am 37, 175 lbs. Also love to do massage. Drawer E056.

**NICE GUY**, 26, interested in sailing, cycling, good friends. Open to meeting nice guys. 5'9", 142 lbs, beard. Have worthwhile things to share. Drawer E142.

**BI, 30s, 5'8"**, 145 lbs, good body, average endowment. Very clean and selective. Enjoy being serviced often. Not into gay scene. Very responsive and a bit of a sexaholic. Have excellent video collection. Don't mind you acting out your fantasies, will spank if required. Turn me on. Get me off. I do not reciprocate. Guaranteed reply. No games please. Drawer E070.

**GWM, STARVING PLAYWRIGHT** on welfare, 32, boyish, skinny, has own apartment, seeks someone with income for lazy times. Drawer E045.

### Toronto's Gay Community Calendar

# 923-GAYS

24-hour recorded message

**PROFESSIONAL GWM**, 38, 190 lbs, 6'4" seeks young man over 21 for hot times. I am into most things and love spanking. Discretion assured and expected. Drawer E162.

**ATTRIBUTES: TALL, ATTRACTIVE**, twenties. Stable, intelligent of polite class. Sensible, sincere, scrupulous. Pleasures: arts, travel, music and career. Passion, intrigue and sensuous creativity. Individualism. To live not exist. My desire: to meet a man of similar fabric and quality, interested in sharing boundless, discreet companionship. I welcome a reply from anyone, anywhere, and shall answer all serious replies. A photo would be nice but not a necessity. Drawer E153.

**LATE TWENTIES**, attractive, quiet, conservative, 5'9". Like reading, movies, dining out. Would like to meet same, 30-40, clear-thinking with a balanced seriousness, not only interested in sex but also in getting to know another person. Photo appreciated. Drawer E161.

**1954 DOMESTIC COMPACT** in good mechanical condition wishes to share double garage before rust sets in. Tastefully equipped with FM-band, cruise control, sporty engine, attractive, original blond finish and bright interior. Country and city-driven with a preference for urban parking facilities. No ashtray. No spare tire. Wheel alignment a little left of centre. Adjacent parking spot reserved for companion model of 1940s to 1950s vintage. Photo can set wheels in motion. Drawer E041.

**GWM, BROWN EYES**, 129 lbs, 5'8", attractive, 58, young firm body and outlook, loving, discreet and helpful, seeking male friend and lover, any race, age under 30. Not into drugs. Please write with photo, phone and time to call. Drawer E071.

**SLIM, HUNG TOP** wants hot arses, eager balls, for intense workout. Recent facial photo a must. Yours gets mine. Drawer E163.

**GWM, 27**, trim beard, medium build. I like my job, my friends, myself. I dislike waking up alone on weekends. Do you enjoy city and rural delights? PBS (Masterpiece Theatre)? Good books (Southern authors, Stallion/Torso)? Theatre? Films? Music? In short — are you well-rounded? (non-figuratively speaking, of course). Humour wins high points in my books. How about a coffee... date? Drawer E155.

**GAY MALE COUPLE**, 29-30, versatile, straight-acting, seeks interesting, versatile, active, horny men. Thick, well-hung cock is nice but not a prerequisite. Ages 21-40. Discreet. Photo & phone gets quick reply. Drawer E172.

**BLACK MALE WANTED** by GWM, 52, young, for sincere friendship and good times. Age and fantasies not obstacles. Must be honest. Drawer E165.

**SUBMISSIVE GWM**, 38, wishes to share your fantasies during fun meetings. My fantasies are dominant men and lingerie. Write and tell me yours. Discretion assured. Drawer E166.

**NEW TO AREA: GWM**, 37, 6'1", 220 lbs. Attractive football-player-type with stocky build, hairy chest and moustache seeks little brothers, cuddly "Teddy Bear" types and other soulmates my age or younger. Object: friendship, fun and possible relationship. I'm affectionate, creative, honest, intelligent and stable — also masculine and sexually versatile. Interests include good conversation, the outdoors, sports, travel and writing. If you are clear-thinking, positive and sincere with an emphasis on quality over quantity, I would like to hear from you. Out of area not a problem. Include your phone number with response — photo appreciated but not necessary. Drawer E168.

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- Jocks
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LIKE TO PLAY IN LEATHER? Biker, 34, 5'10", 150 lbs, bearded, looking for buddy in leather, chains, studs, for fun and games. Mostly submissive but versatile. Write fantasies along with photo. Drawer E143.

WANTED: HOT, MUSCULAR hung collegiate-type GWM into bodybuilding, to assist good-looking but chunky GWM, 21, improve his physique. Very interested in gym-type fantasies. Relationship possible. Write detailed letter about yourself. Photo, phone answered. Discretion assured. Drawer E144.

YOU ARE A TRIM, smooth-bodied (no moustache etc) she/male. Totally passive with a hot mouth and tight receptive buns. You need a jock guy to bring your female fantasies to reality. I'm your man babe. Bigger than you. 37, a handsome, masculine, blue-eyed blond athlete. Dominant, non-versatile. 5'11 1/2", 158 lbs. If you have always desired to please a real man with the equipment, 8 1/2+ and erotic expertise to fulfill your sexual needs, romance to discipline, write a full frank letter of your longings baby. Any race, all answered with discretion assured. Drawer E171.

GWM, 22, 125 lbs, 5'8", brown hair, eyes, likes recycled beer, toys, FF. Seeks well man or groups who can fill my mouth and hot firm ass. Ram masters welcome. Photo and phone. Drawer E170.

EXPERT SUCKER, 50s, seeks man who is passionately involved in nipples. Show me your tits and I'll eat you all night. Drawer E169.

S/M + AFFECTION. Attractive, clean-cut professional, 34, 6'0", 155 lbs, non-smoker. Serious, quiet, shy, submissive. Dislike bars, baths. Love S/M, but shy about it. Seeking similar attractive, sincere, relationship-minded guy, 25-35, to share fun times, affection, and maybe more. Photo appreciated. Drawer E167.

ESTABLISHED BUSINESSMAN, 38, attractive, 5'9", 138 lbs, seeks quiet, sincere, affectionate young male for lasting monogamous relationship. Drawer E164.

TRIM GWM, 50 and looking younger, well-equipped for full A/P pleasures, seeks similar, imaginative men and younger to explore relationships short-term or long. Interests: the arts, film, the gay community and life itself. Drawer E072.

JUMP INTO SPRING and summer with an effervescent, successful, straight-looking attractive, slim male (GQ type). Paul, 922-8484.

NEED PHOTOS OF YOURSELF? Head shots, nudes, negatives returned. Ring studio 532-4380. Inquiries welcome, inexpensive.

THERE ARE A LOT of people in this city, and trying to reach out and make friends can be frightening. Crowds can intimidate and bars seem impersonal. Through this ad, I'd like to reach out and be a friend. I'm in my 20s, and will respond to all who answer this ad. Drawer E116.

## SOUTHERN ONTARIO

WINDSOR. ORIENTAL GM, 21, 5'8" 132 lbs, attractive, new wave, straight-acting, seeks guys under 35 for friendship. Will reply all with photo. Drawer E028.

ESTABLISHED MALE, 38 years; conservative yet fun-loving; seeks sincere, honest and reliable male. Reply: Box 1401, Sudbury, Ont. P3E 5K4.

SEPARATED, PART-TIME FATHER in Guelph area wants a friend, 36-45, with a liking for participatory sports, books, movies, and good times. Discretion required and guaranteed. Drawer E096.

OK, SO I'M NOT A BRONC magazine model, not even close, but I am a man who knows what he wants in a sex scene! I dig 'em built, tough, butch, tight denims, black leather biker jacket, boots and gloves, if possible. Not into kinky, or butt-fucking either way — but most anything else goes. No S/M but light B/D. Raunchy, long sessions with plenty of feeling, touching, smelling, licking, sucking, and passionate kissing. I'm 35, 5'8 1/2", 165 lbs, conservative-looking. DISCRETION a must! Married or single guys from 21-40 OK. Detailed letter. P.O. Box 3463, Cambridge, Ont. N3H 5C6

STRAIGHT-LOOKING GENTLEMAN over thirty seeks young lover. If you're sincere, honest, loyal and want a lasting monogamous relationship filled with love and affection, look no further. I'm awaiting your reply in confidence. Serious replies only. No drugs. Drawer E085.

MALE, 40, WHITE, 5'10", 165 lbs, clean and discreet. No drugs. Seeks partner or group into S/M, B/D, and all gay activities and training. I am submissive and like good domination and sexual abuse and sex. Kitchener, Guelph, Cambridge, Hamilton. Drawer E076.

HOT MAN seeks hot man! Me: 30, blond, moustache, 5'7", bodybuilder, 135 lbs of solid muscle, hung (8" + — thick). Into: denim, boots, jocks, J/O, sweat, poppers, B/D, some toys, humiliation (W/S), discipline, long, hot sessions. You: bodybuilder (or athlete), well-muscled body, solid ass (university jocks and construction workers welcome), free some days. Into: hot times with another beautiful body. Beginners welcome, limits respected. No heavy pain. Photo gets prompt reply. Drawer E064.

ARE YOU QUEBECOIS, French, franco-Ontarian? If so, read on! GWM, university student, 23, blond, blue, 5'8" 148 lbs, (considered attractive) seeks bilingual guy, 22-27, for friendship and possible long-term relationship. Interests include art, literature, music, film, politics. I am hopelessly romantic (love to kiss and cuddle), sincere, french-active, greek-passive, unilingual English but eager to learn French. You are patient, humorous, share similar interests and not afraid of commitment. Looks not important, honesty a must! Reply to Drawer E113.

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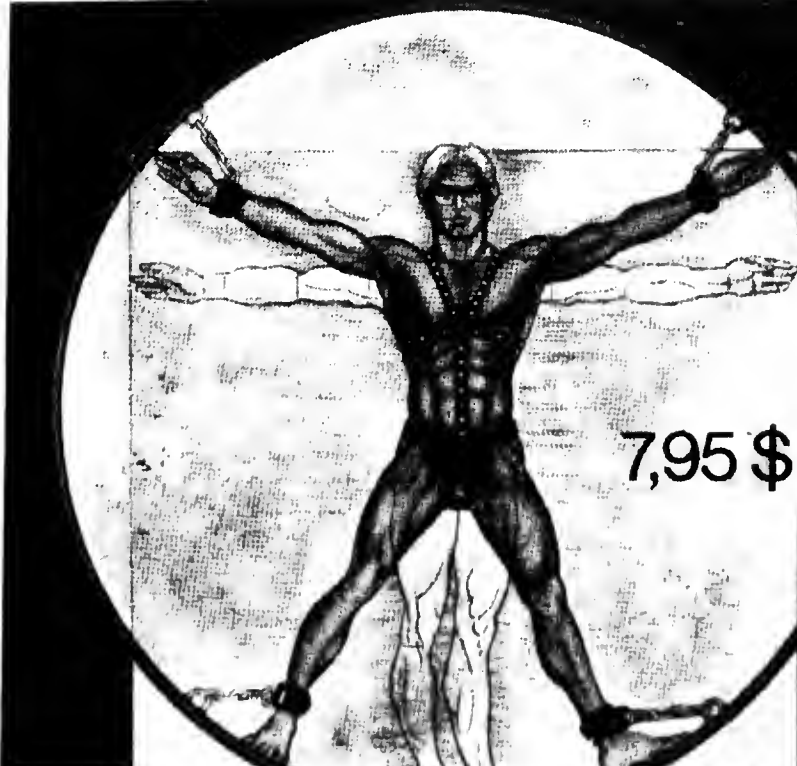
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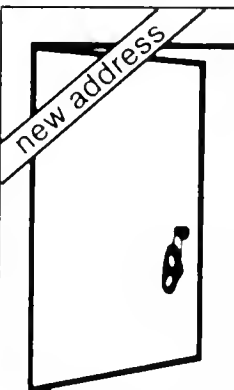
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YOUNG CHRIS BURNS SPLITS FROM A SADISTIC "DADDY" AND CONNECTS WITH A RAUNCHY CARNIVAL — A STEAMY ASSORTMENT OF "MIDWAY MEN" THAT INCLUDE TIM KRAMER, JIM STRIDER AND BEAU MATTHEWS. A TRUE VOYEUR'S FANTASY WITH ITS BARRAGE OF HEAVY ACTION BEHIND THE PAINTED CARNY CANVAS AND GAUDY MIDWAY GLITZ.

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## TUB TRICKS

(NOVA)  
SUPERSTAR LEE MARLIN. HUNKY FRANK EVANS ON HIS FIRST TRIP TO THE BATHS. DAVID LORD & MARTY PALMER DISPLAY THE RIGHT EQUIPMENT WHILE BACKPACKING.

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(TOBY ROSS - "THE CRITICS CHOICE AWARD")  
A LIGHTEARTED SEXY COMEDY. "CRUISIN' 57" IS THE GAY "AMERICAN GRAFFITI." TOBY ROSS, WHOSE CHARM, PERSONALITY, AND PHYSICAL ATTRIBUTES WON HIM THE CRITICS CHOICE AWARD. (ALL ACTORS ARE 18 YEARS OF AGE OR OVER.)

## THE YOUNG OLYMPIANS

(WILLIAM HIGGINS FULL-FEATURE)  
WHEN THE JOCKS SURGE INTO SAN FRANCISCO FOR THE FIRST ANNUAL ALL-MALE GAMES, THE CAMERAS ARE THERE TO PROVE THAT ATHLETIC PROWESS DOES NOT STOP ONCE THE COMPETITION ENDS. DURING THE WEEKEND, THE "YOUNG OLYMPIANS" END UP IN BED, ON THE BEACH, IN THE LOCKER ROOM, THE GARAGE AND THE HOT TUB.

## MEN OF BIG SUR

(60 MINUTES)  
BUDDY, WHOSE HANDSOME LOVER RAVEN HAS LEFT HIM, MEETS BLOND CHARLIE ALONG A DESERTED STRETCH OF BIG SUR BEACH. LOTS OF HARD YOUNG BODS, BEAUTIFUL TANLINES, INDOOR/OUTDOOR/POOLSIDE ACTION. THE STORY GETS INTO MANY TWISTS 'N' TURNS.

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THE CHARACTERS CREATED BY A GAY AUTHOR BECOME ALMOST TOO REAL AS THEY HAUNT HIS EVERYDAY LIFE. WHEN JOHNNY DAWES MEETS HUSTLER MICHAEL CHRISTOPHER, HIS PROBLEMS BEGIN TO GET OUT OF HAND. "THE ACTING IS EXCELLENT AND BROUGHT TEARS TO MY EYES. SKIN DEEP HAS TO BE REGARDED AS THE BEST GAY FILM OF '83."

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(NOVA - 60 MINUTES)  
NOVA WHERE THE BOYS ARE. JOE DOMENICO AND ANDY FULLER, A PAIR OF CAMPUS HOT-JOCKS, TAKE ON THE SHY KID IN THE HOUSE. STUDIOUS JERRY STOLLER SOON LEARNS WHAT BIG MAN ON CAMPUS REALLY MEANS. ALSO, A GROUP OF RANDY YOUNG STUDS BREAK IN A BRAND NEW HOT TUB IN THE INVITATION.

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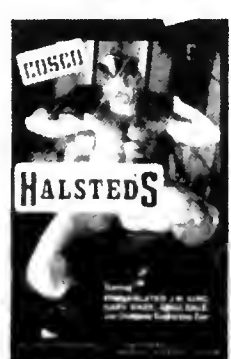
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BLACK MALE seeks honest, sincere guy who is a non-smoker and not into the drug or bar scene. Friendship important but relationship possible with the right person. Race or distance not important, but would prefer someone under 25 years old who likes dancing, music, movies and travel. Will try to answer all. Drawer E048.

ME: 22, 5'10" 140 lbs, brown hair, friendly graduate student, wish to meet honourable, sincere man of dark complexion, Jamaican perhaps, for lasting relationship. Drawer E118.

TWO MATURE B/D TOPS seek bottom. Most scenes. Prefer hairy, limits respected, barber chair. (519) 472-6205. 400-780 Wonderland S, London ON N6K 1M4.

GWM, 20, 5'10" 150 lbs, seeking relationship with warm, caring individual. I'm full of love for that man of my dreams. You don't need to be perfect, just good-looking and understanding. I would like you to be under 30 and tall. I can't wait to meet you. Please send a photo and long letter to me. I promise to write back to you. Take care, I need you, whoever you are. Drawer E075.

GWM SEEKS LASTING friendship with other GWM. Interests include reading, home computers, watching TV, video, swimming, dancing, music, the outdoors and meeting new people. I am 25, 5'0" 130 lbs, brown hair, eyes. Write Kevin, 9A-5459 Ontario Ave, Niagara Falls, ON L2E 3S4.

DOMINANT 30s MALE seeks slaves for discreet, occasional sessions only. Only those who need whipping, TT, WS, S/M, B/D, or who seek master to expand their limits need apply. This is not for fantasy-seekers but will be firm, yet sane, on your needs. Write today with photo. Discretion assured, no phonies please. Niagara. Drawer E173.

GWM, 32, HUSKY, HAIRY, bearded professional, seeks friendship and/or sex. I drink, smoke, swear, sweat. Love moustaches, beards, hairy crotches, animals, humour, Hollywood bars, television, honesty, dancing, raunch, W/S. Will experiment with reservations. Reply with picture. All answered. Dan. Drawer E100.

GWM, 40, WELL-ESTABLISHED professional, seeks companion/lover, 25-40, race no barrier, honesty, sincerity a must. Sexually versatile but I am basically greek-active, french both. Will consider sharing home. K-W. Drawer E052.

### EASTERN ONTARIO

CORNWALL, ON. GWM, 5'9" 26, optimistic, career-minded Aries, straight-looking, healthy/dark brown eyes, hair, moustache. Interests: good conversation, billiards, dancing, swimming. Looking for same under 30. Drawer D733.

HORSE FARMER in Brockville, Smith Falls, Perth area seeks friends. Prefer interest in riding horses but not necessary. Sincere replies only. Address and phone number please. Drawer E087.

TORONTO PROFESSIONAL, 30, handsome, healthy, with well-defined physique, educated, travels regularly in Peterborough, Belleville, Kingston areas and vicinities north thereof. Seeks straight-looking man in twenties or thirties for friendship and fun, possible relationship. Drawer E136.

GWM, 24, 5'9" 165 lbs, likes to fuck, get sucked, have ass eaten, give orders, into leather, S/M. Seeks slaves with blondish hair, moustache, 25-35, to service me. Photo please. Drawer E119.

### OTTAWA

GWM, 36, PROFESSIONAL, likes movies, literature, music, travelling, seeks friends between 18 and 40, will reply to all who write. Drawer D896.

ATTRACTIVE GUY, 21, 5'8", 122 lbs, seeks stable, lasting relationship with sincere guy (preferably my own age). Not into bar scene, prefers quiet dates with a friend. Interests: everything connected to films. No need to be film connoisseur like me, just have to enjoy going to the movies. Also, I would appreciate someone who has different interests to share with me. Please, you must send a clear photo to receive a reply. Thanks. Drawer E092.

THOUGHTFUL AND SENSITIVE GWM, 39, would like to meet a straightforward man, preferably a non-smoker, 30-45, who shares some of my interests: classical music, theatre, cooking, reading, travel, good times and good conversation. I participate in local choral and theatre groups and am open to developing new interests. I am looking for someone who takes care of himself physically and intellectually and is looking for a warm friendship with a potential for growth. Drawer E091.

ATTRACTIVE GWM, 21, black hair, brown eyes, seeks man for sincere relationship or friends to 35. Discretion assured and all answered. Please write and if possible send photo. Ken, Box 7066, Vanier Terminal, Vanier K1L 8E2.

OTTAWA AREA GWM, 34, slim, handsome, horny, smart, wide mental and physical interests. Seeks affectionate, masculine male. Send photo, phone and detailed letter. Drawer E105.

ORIENTAL, AGE 25, new to the city, would like to develop meaningful relationship with other males, 30-45. Discretion assured. Drawer E111.

DISCREET MALE, 20s, creative, sensitive, humorous, non-promiscuous, not into bars. Interests: sports, health food, art, business. Seeks similar male for friendship and possible relationship. Drawer E133.

BWM, 49, sport/touring biker, seeks companion M/F for day/weekend trips in Ottawa Valley area. Personal involvement optional. Please, no drugs, drunks, passengers or Hell's Angels types. Drawer E123.

GWM, 36, SUBMISSIVE, into B/D, W/S, domination. Seeks exceptionally good-looking master under 40. Pledge devotion, service to right person. Drawer E044.

WARM, MASCULINE, well-employed guy, 37, no great looks but honest, sincere. Seeking masculine, non-bar types for companionship. Drawer E043.

### MONTREAL

30 YEARS OLD, 5'10" 158 lbs, handsome and in good physical condition, wishes to meet or correspond with younger males, 18 or 20. Am honest, easygoing and will answer all. Drawer E117.

GWM, 29, 5'8" 150 lbs, masculine, friendly, honest and understanding, seeking male 18-30 of same type for friendship or relationship. Not into bar scenes or drugs. Drawer E145.

TITS. YOURS OR MINE, sucked, pinched, bitten, clamped. Heavy workout, C&B work also given, by 40-year-old, bearded, masculine guy. Drawer E147.

### NOVA SCOTIA

GWM, 43. SEEK MATURE, sincere males, all ages for correspondence, possible meeting. Like books, outdoors, all kinds gay sex. No kink. Answer all. Drawer D972.

### PRINCE EDWARD ISLAND

GWM, 27, moving to Charlottetown May/84. Would like to meet others. Interests: swimming, cycling, bodybuilding, travel. Please write Drawer E146.

GWM, 24, 5'9" 145 lbs, would like to meet guy for friendship, etc in Maritime provinces. Under 30 years of age. Please send phone number and/or photo to PO Box 2392, Charlottetown PEI.

### NEWFOUNDLAND

GWM, 30, 5'11" 155 lbs, blue eyes, brown curly hair, looking for that special person. Likes cuddling, kissing, making love. Also likes hairy guys. Not into drugs, all replies answered promptly. Also needs guidance, mild discipline, photo appreciated. Drawer E157.

## MODELS/ESCORTS

EDMONTON. Hunky male escort, 31, 6' 180 lbs, hairy, prefer out-of-town hotel registered guest. Write Drawer E060.

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# NETWORK

## BI/NATIONAL

- Alcoholics Anonymous, International Advisory Council for Homosexual Men and Women, Box 492, Village Stn, New York, NY 10014
- Atlantic Lesbian and Gay Association/Association des lesbiennes et des gaies de l'Atlantique, contact GAE (Halifax), FLAG (Fredericton) or Northern Lambda Nord (Western NB)
- Bisexuals International, Box 107, 2039 Walnut St. Philadelphia PN 19103. USA (215) 634-6244 Sun-Fri, 11 pm-3 am
- Canadian Gay Archives, Box 639 Stn A, Toronto, ON M5W 1G2 (416) 977-6320
- Dignity/Canada/Dignité, Box 1912, Winnipeg, MB R3C 3R2 (204) 772-4322
- Foundation for the Advancement of Canadian Transsexuals, Box 291, Stn A, Hamilton, ON L8N 3C8 (416) 529-7884 SW Ontario Ms R M Schwartzentruber, 21 Cherry St, Kitchener, ON N2G 2C5 (519) 576-5248
- International Gay Association, International Secretariat, c/o RFSL, Box 350, S-101 24 Sweden, ph 46-8-848050/845576 Action Secretariat and Women's Secretariat, c/o NVIH COC, Rozenstraat 1, 1016 NX Amsterdam, The Netherlands ph 31-20-234596
- International Lesbian Information Society (ILIS), Box 45, 00251 Helsinki 25 Finland ph 358-0-635571
- Ligo de Samseksamaj Geesperantistoj, gay Esperanto organization, 100 Crerar Ave, Ottawa, ON K1Z 7P2
- New Democratic Party Gay Caucus, Box 792, Stn F, Toronto, ON M4Y 2N7
- Section on Gay and Lesbian Issues in Psychology, c/o Canadian Psychological Association, 558 King Edward Ave, Ottawa, ON K1N 7N6
- Seventh-day Adventist Kinship International, Inc, c/o Jerémy Young, Box 408, Stn C, Toronto, ON M6J 3P5
- Women's Archives, Box 928, Stn O, Toronto, ON M4T 2P1

## BRITISH COLUMBIA

### Provincial

- AFFIRM: Gays and Lesbians of the United Church in BC, Box 46586, Stn G, Vancouver V6R 4G8 (604) 324-3902. Support group and educational resources
- Gay Fathers, Box 4603, MPO, Vancouver V6B 4A1. (604) 255-1076
- Rural Lesbian Association, RR 1, Ruskin V0N 1R0

### Kamloops

- Thompson Area Gay Group, Box 3343, V2C 6B9 welcomes women and men to regular meetings, discussions, social events. Info, newsletter, peer support, friendship

### Kelowna

- Okanagan Gay Organization, Box 1165, Stn A, Kelowna V1Y 7P8. Mutual support. The group can be contacted directly by phone through the Kelowna Crisis Centre

### Port Alberni

- To contact the local group, write c/o Mr Trevor Kelly, 201-4204 China Creek Rd, Port Alberni, BC V9Y 1R1. Counselling, companionship

### Port Hardy

- North Island Gay and Lesbian Support and Information Group, Box 1404 Port Hardy BC V0N 2P0

### Prince Rupert

- Gay People of Prince Rupert, Box 881 V8J 3Y1 (604) 624-4982 (eve)

### Revelstoke

- Lothlorien, Box 8557 Sub 1, V0E 3G0. Info friendship hospitality

### Terrace

- Northern Lesbians, RR 2, Box 50, Usk Store V8G 3Z9

### Vancouver

- AIDS Vancouver, c/o 19th fl, 355 Burrard St, V6C 2J3 Ph (604) 687-AIDS
- Alcoholics Anonymous (Gay), (604) 733-4590 (men), (604) 929-2585 (women)
- Archives Collective, Box 3130 MPO, V6B 3X6
- Bisexual Women's Group, Monthly meetings. Call Joyce at 251-6090
- Coming Out (Gay Radio), c/o Vancouver Cooperative Radio, 337 Carrall St, V6B 2J4, Thurs at 7:30 pm, 102.7 MHz FM
- Congregation Sha'ar Hayam, Jewish gay synagogue, Box 69406 V5K 4W6 (604) 255-1076
- Daughters Unlimited, Joyce (604) 251-6090 (Plans to open a women's club)
- Dignity/Vancouver, Box 3016 V6B 3X5 (604) 684-7810
- Dogwood Monarchist Society, 303-1150 Burnaby St, V6E 1P2
- Frontrunners (running/jogging), Call Erik (604) 687-3238 or Rick (604) 590-4665
- Gay and Lesbian Caucus of the BC NOP, (604) 669-5434
- The Gay Library, 1244 Seymour St, Box 2259 MPO, Vancouver BC V6B 3W2 (604) 327-9883 or 688-1005
- Gay Festival Society, Box 34397 Stn O, V6J 4P3 (604) 687-7129
- Gay Leisure Link (GLL), Box 4662 V6B 4A1
- Gay/Lesbian Law Association, c/o Law Students Assoc, Faculty of Law, U of BC, V6T 1W5 (604) 226-4638
- Gay Rights Union, Box 3130 MPO, V6B 3X6 (604) 731-9605
- Gays and Lesbians of UBC, Box 9, Student Union Bldg, U of British Columbia, V6T 1W5 (604) 226-4638. Meets Thurs at 12:30 pm (see The Odyssey for room)
- Gazebo Connection (business & professional women's group), 382-810 W Broadway, V5Z 4C9 (604) 984-8744
- Greater Vancouver Business Association, c/o Dwayne Sullivan, 941 Dowie St, V6Z 1B9
- Integrity, Gay Anglicans and their friends, Box 3416, Stn O, V6J 4Y1 (604) 873-2925
- Knights of Malta, Dogwood Chapter Society, Box 336-810 West Broadway, V5Z 1J8

- Lambda (Gay Al-Anon), Joe at (604) 689-7681 or Mike at 327-8423
- Legal Advice Clinic, 1244 Seymour St (VGCC), Mon, 7:30 pm. Free advice and referrals
- Lesbian and Feminist Mothers' Political Action Group, Box 65804, Stn F, V5N 5L3 (604) 251-6090
- Lesbian and Gay Health Sciences Association, c/o Gay People of UBC, Box 9, Student Union Bldg, UBC, V6T 1W5
- Lesbian Drop-In, 322 W Hastings, every Wed, 7:30 pm, (604) 684-0523
- Lesbian Information Line, (604) 734-1016, Thurs, Sun, 7-10 pm
- Lesbian Mothers' Defense Fund, Box 65804, Stn F, V5N 5L3 (604) 255-6910. Potluck brunches last Sun of month.
- The Lesbian Show, Co-op Radio, 337 Carrall St, V6B 2J4 102.7 MHz FM, Thurs, 8:30 pm
- Metropolitan Community Church, Box 5178, V6B 4B2, (604) 681-8525. Services Sun, 7:30 pm, at 1811 W 16th Ave (at Burrard)
- Native Cultural Society (gay native social group), c/o H McGillivray, 1244 Robson St, V6E 1C1, (604) 688-2645
- Pacific Wave, TV show by gay people about gay life, culture and art. Regular monthly and special programmes. 837 Bidwell St, V6G 2J7 (604) 689-5661
- Parents and Friends of Gays, (604) 988-7786
- Rights of Lesbians, (Subcommittee of Federation of Women), Box 24687, Stn C, V5T 4E6
- Rob Joyce Legal Defense Fund, c/o Gay Rights Union
- SEARCH, c/o VGCC. Info and counselling: (604) 689-1039, 7-10 pm
- Sherwood Forest, non-profit gay introduction service, (604) 251-2789
- Vancouver Activists in S/M (VASM), call George (604) 594-3632 or Fred (604) 685-7067. An educational organization with a monthly newsletter.
- Vancouver VD Clinic, Rm 100, 828 W 10th Ave (near Gen Hosp), (604) 874-2331, Ext 220
- Vancouver Gay Athletic Association, c/o 1018 Burnaby St, (604) 681-2424
- Vancouver Gay Community Centre, 1244 Seymour St, Box 2259, MPO, V6B 3W2 (604) 684-6869. Services, programmes, magazine
- Vancouver Men's Chorus, 1270 Chestnut St, V6J 4R9. Rehearsals every Wed, 7:30 pm, at the Vancouver Academy of Music. For information phone Kevin at (604) 731-1779 or Larry at 734-8802
- West End Softball Association, Box 161, 1018 Homer St, V6B 4W9. Call Frank Hamper (604) 255-4410
- West End Volleyball, 222-1500 Pendrell St, (604) 669-6696
- Women in Focus, 204-456 W Broadway, V5Y 1R3, (604) 872-2250
- Young Gay People, c/o SEARCH
- Younger Lesbian Drop-In every Tues, 7-9 pm, at Women's Bookstore, 322 W Hastings
- Zodiac Fraternal Society, Box 33872, Stn D, V6J 4L6

### Vernon

- Vernon Alternative Lifestyle, RR 6, Site 17, Comp 19, V1T 6Y5

### Victoria

- Alcoholics Anonymous (Gay), (604) 383-9862
- Dignity Victoria, c/o 405-1060 Pakington St, V8V 3A1
- Feminist Lesbian Action Group, Box 1604, Stn E, V8W 2X7
- Gay and Lesbian Organization of the University of Victoria (GLO), SUB, Univ of Victoria, Box 1700, V8W 2Y2
- Gay Men's Group, 2612 Victor St, V8R 1N3 (604) 595-6782
- The Island Gay Community Centre Society, 819 Ellery St, V9A 4R6 (604) 383-6513 (Sam) or 598-5883 (Michael). Gay café at 1923 Fernwood every Thurs, 8-midnight
- Need (Victoria Crisis Line), (604) 383-6323, 24 hrs. Some gay info available
- Womyn's Coffee House, 1923 Fernwood. Every Wed evening

### West Kootenay region

- West Kootenay Gays and Lesbians, Box 642, Nelson V1L 4K5. Offering friendship, a newsletter, info and social events. Potluck third Sunday of month, 3-7 pm, contact Nelson Community Services Centre (604) 352-3504 (24 hrs)

## ALBERTA

### Provincial

- Alberta Lesbian and Gay Rights Association (ALGRA), Box 1852, Edmonton T5J 2P2

### Calgary

- Camp 181 Association, Box 965, Stn T, T2H 2H4. Dances, campsouts, sports and other activities for lesbians and gays
- Calgary Lambda Centre Society, Box 357, Stn M, T2P 2H9
- Calgary Gay Fathers, Contact GIRC for info
- Dignity/Calgary, Box 1492, Stn T, T2H 2H7
- Frontrunners Group (gay AA), Box 181, Stn M, T2P 2M7
- Gay Information and Resources Calgary, Old Y Bldg, Stes 317-323, 223 12 Ave SW, T2P 0G9 (403) 234-8973. Write: Box 2715 Stn M, T2P 3C1
- Gay Leisure Link, Non-challenging, non-sexual social organization, Box 1812, Stn M, T2P 2L8
- Gay Political Action Committee, c/o Box 2943, Stn M, T2P 3C3. Education and lobbying
- Imperial Court of the Chinook Arch, (403) 282-6393. Entertainment and social events
- Lambda Centre, community centre project, Box 357, Stn M, T2P 2H9
- Lesbian Information Line, (403) 265-9458, Tues-Fri, 8-10 pm, with 24 hr answering service. Operated by Womyn's Collective
- Lesbian Mothers, Lynn at (403) 264-6328 or 275-8362, or call LIL. Potluck first Sun of each month
- Lesbian Outreach and Support Team, Box 6093, Stn A, T2H 2L4 (403) 281-2895
- Lesbians and Gays at University of Calgary, Students Club, MacEwan Hall, U of Calgary, T2N 1N4
- Metropolitan Community Church, 204-16 Ave NW, T2M 0H4 (403) 277-4004. Services Sun 11:30 am and 7 pm at above address
- Womyn's Collective, (403) 265-9458. Dances, library, lesbian drop-ins every Tues. Sponsors LIL

### Edmonton

- AIDS Network Edmonton, Information, education, referral and support, (403) 488-4976
- Dignity Edmonton Dignité, Box 53, T5B 2B7, (403) 469-4286
- Edmonton Roughnecks Recreation Association, c/o GATE. Volleyball, softball, gymnastics
- Gay Alliance Toward Equality, Box 1852, T5J 2P2. Office: 10173-104 St, (403) 424-8361. Info and counselling, Mon-Sat, 7-10 pm, Sun 2-5 pm. Also coffeehouses, socials, newsletter, resource library
- Gay Fathers & Lesbian Mothers, For info call (403) 424-8361
- Inter/Ed, Box 126, 9820-104 St, T5K 0Z1, (403) 421-7629 (Jim)
- Metropolitan Community Church of Edmonton, Box 1312, T5J 2M8, (403) 432-1225. Sunday worship at 7:30 pm, 126 Street - 110 Avenue
- Privacy Defence Committee, c/o Box 1852, T5J 2P2
- Royalist Social Society of Northern Alberta (Imperial Court of the Wild Rose), 10820-38 Av NW, T6E 2E6
- The Vocal Minority, "to educate the general population about the multiplicity and richness of our lives through public musical performances." (403) 426-1516 or 426-1246
- Womynspace, a social and recreational group for lesbians, c/o Everywoman's Place, 9926-112 St, Phone Jeanne, (403) 433-3559 or Liz, 986-0263

### Red Deer

- Gay Association of Red Deer, Box 356, T4N 5E9

## SASKATCHEWAN

### Provincial

- Affirm/Saskatchewan, lesbians and gays in the United Church, 422 Smallwood Cres, Saskatoon, S7L 4S4
- Dignity/Saskatchewan (gay Catholics and friends), Box 3181, Regina S4P 3G7
- Gay Rights Subcommittee, Saskatchewan Association for Human Rights, 305-116 3rd Ave S, Saskatoon, S7K 1L5, (306) 244-1933
- West Central Gays, Box 7508, Saskatoon, SK T2K 4L4

### Prince Albert

- Prince Albert Gay Community Centre (The Zodiac Club), Box 1893, S6V 6J9, 1-24 10th St, E, (306) 922-4650. Phone line Wed-Thurs, 8-10 pm, social evenings Fri-Sat, 10 pm-2 am

### Regina

- Rumours (gay community centre), 2069 Broad St (back entrance), (306) 522-7343
- Regina Women's Community and Rape Crisis Centre, 219-1810 Smith St, S4P 2N3, (306) 522-2777, 352-7688

### Saskatoon

- Gay & Lesbian Support Services, 217-116 3rd Ave S. Operates Gayline. Mailing address: Box B581
- Gay/Lesbian Community Centre, Box 1662, S7K 3R8. Phone Gayline for info on dance and special event locations and dates
- Gayline, (306) 665-9129, Mon-Thurs, 7:30-10:30 pm. Counselling, support groups available
- Lutherans Concerned, Box 8187, S7K 6C5

## MANITOBA

### Portage-la-Prairie

- Bi-Women's Support Group, Box 820, R1N 3C3, (204) 857-5295. For bisexual women

### Thompson

- Gay Friends of Thompson, Box 157, R8N 1N2 (204) 677-5833 (8-10 pm, Tues and Thurs)

### Winnipeg

- Affirm: Gays and Lesbians of the United Church, 453-3984 (Eric) or 452-2853 (Dave)
- Council on Homosexuality and Religion, Box 1912, R3C 3R2, (204) 452-1813, 786-3976. Worship, counselling, library
- Dignity/Winnipeg, Box 1912, R3C 3R2
- Gay AA New Freedom Group, Box 2481, or contact through Manitoba Central Office, (204) 233-3508
- Gay AlAnon Group, Info: Gays for Equality
- Gay Community Centre, 277 Sherbrooke St, (204) 786-1236. Incorporating Giovanni's Room, a café for lesbians and gay men. Open every day except Sunday at 5:30 pm. Fully licensed
- Gay Fathers Winnipeg, Box 2221, R3C 3R5 786-3976 (Thurs eves, 7:30 pm-10 pm)
- Gay Parents, c/o Gays for Equality
- Gays for Equality, Box 27, UMSU, U of Manitoba, R3T 2N2, (204) 786-3976. Office: Suite 2, Gay Community Centre, 277 Sherbrook St. Counselling, info, rap sessions, public education and law reform. Lesbian counsellors on Tues evenings
- Lesbian Drop-In, Thurs, 7-10 pm at Gay Community Centre. Entertainment and coffee
- Lesbian Line, (204) 786-3976, Tues evenings
- Mutual Friendship Society, Inc, Box 427, R3C 2H6 (204) 774-3576. Social and educational programmes. Operates Happenings Social Club, 272 Sherbrook St
- Oscar Wilde Memorial Society, Box 2221, R3C 3R5. Variety of social, cultural and educational activities
- Project Lambda, Inc, gay community services, Box 3911, Stn B, R2W 5H9 (204) 772-1421
- Winnipeg Gay Media Collective, Box 27, UMSU, U of Manitoba, R3T 2N2 (204) 786-3976. Produces "Coming Out," weekly half-hour cable broadcast
- Winnipeg Gay Youth, c/o GFE
- University of Winnipeg Gay Students Association, Info (204) 786-3976
- Yourself, Box 2790, R3C 3R5. For bisexual men and women

## ONTARIO

### Provincial

- Coalition for Gay Rights in Ontario, Box 822, Stn A, Toronto M5W 1G3 (416) 533-6824

### Cornwall

- Gays and Lesbians in Cornwall, Box 211, K6H 5S7. For more info, call the Gays of Ottawa Gayline, (613) 238-1717

### Ear Falls/Red Lake Area

- Ear Falls Gays, Box 487, Ear Falls, P0V 1T0, (807) 222-2185

### Guelph

- Guelph Gay Equality, Box 773, N1H 6L8. Gayline: (519) 836-4550, 24 hrs

### Hamilton

- Alcoholics Anonymous (Gay), meets Sat at 8 pm at 15 Queen St S (side entrance)
- Foundation for the Advancement of Canadian Transsexuals (FACT Niagara), Box 291, Stn A, L8N 3C8, (416) 529-7884
- Gay Archives/History Project for Hamilton-Wentworth, (416) 278-4713. Looking for photos, clippings, personal accounts of gay life and liberation in Hamilton, especially pre-1979
- Gay Fathers of Hamilton, Support, advice. Meets twice a month. Call Gayline for info
- Gayline Hamilton, info on all groups and activities, peer counselling, (416) 523-7055 Wed-Sun, 7-11 pm
- Gay Women's Collective, c/o Gayline. Meets 2nd Mon of month
- Hamilton United Gay Societies (HUGS), a meeting of men and women, young and old, with discussions and speakers. Meets on alternate Weds, Gay Community Centre, Suite 207, 41 King William St, 7:30 pm. Call Gayline for further info
- Mailing address for all Hamilton groups listed above: Box 44, Stn B, L8L 7T5

### Kingston

- Queen's Homophile Association, 51 Queen's Crescent, Queen's University, K7L 2S7, (613) 547-2836, Mon-Fri, 7-9 pm. Drop-in Thurs nights, monthly dances

### Kitchener/Waterloo

- Gay Liberation of Waterloo, c/o Federation of Students, U of Waterloo, Waterloo N2L 3G1, (519) 884-GLOW. Colleechee every Wed at 8:30 pm, Campus Ctr, rm 110
- Gay News and Views, radio programme, Tues, 6-8 pm, CKMS-FM, 94.5 MHz, 105.7 MHz on Grand River Cable, 200 University Ave W, (519) 886-CKMS
- Gays of Wilfrid Laurier University, c/o WLUSU, Wilfred Laurier University, 75 University Ave W, Waterloo
- International Women's Day Committee, Box 1491, Stn C, Kitchener, N2G 4P2
- Kitchener-Waterloo Gay Media Collective, Box 2741, Stn B, Kitchener, N2H 6N3, (519) 579-3325
- Leaping Lesbians, radio programme, Thurs, 6 to 8 pm, CKMS-FM, 94.5 MHz, 105.7 MHz cable. Write c/o LOOK
- Lesbian Organization of Kitchener, Box 2422, Stn B, Kitchener N2H 6M3, (519) 744-4863. Womyns coffeehouse first Thurs of month at 85 Highland Rd W, Kitchener

### London

- Gay Youth London, c/o HALO, Meets Thurs at 7 pm, 2nd floor, 649 Colborne St, (519) 433-3762
- Gayline, (519) 433-3551. Recorded message 24 hrs/day. Peer counselling Mon and Thurs, 7-10 pm
- Homophile Association of London, Ontario (HALO), 649 Colborne St, N6A 3Z2, (519) 433-3762. Coffee House: Sun and Mon, 7-10 pm. Disco/Bar: Fri and Sat, 9 pm-1:30 am
- Metropolitan Community Church, Box 4724, Stn D, N5W 5L7. Services Sun, 7:30 pm at Unitarian Church, 29 Victoria St W, north entrance to Gibbons Park. Info: Worship Coordinator, (519) 433-9939. Rides: (519) 432-9690

### Mississauga/Brampton

- GEM: Gay Community Outreach, Box 62, Brampton L6V 2K7
- Gayline West, (416) 453-GGCC. Peer counselling
- Parents of Gays Mississauga, c/o Anne Rutledge, 3323 Kings Mastings Cres, L5L 1G5, (416) 820-5130

### Niagara Region

- Gayline, (416) 354-3173
- Gay Unity Niagara, Box 692, Niagara Falls L2E 6V5
- Gay Trails, for lesbians and gay men who enjoy hiking. Day and overnight trips planned. Visitors welcome. Box 1053, MPO, St Catharines, L2R 7A3, or call (416) 685-6431 before 9 am

### North Bay

- Gay Fellowship of North Bay, Box 665, Callendar, ON P0H 1H0. Meetings every Sunday for gay men and lesbians to share and discuss our problems and joys as gay persons

### Ottawa

- Dignity/Ottawa/Dignité, Box 2102, Stn D, K1P 5W3
- Gay People at Carleton, c/o CUSA, Carleton University. For more info, call (613) 238-1717
- Gays of Ottawa/Gais de l'Ottawois, Box 2919, Stn O, K1P 5W9. GO Centre, 175 Lisgar St, open 7:30-10:30 pm Mon-Thurs. Thurs lesbian drop-in, 8 pm, Fri: social, 7:30 pm-1 am; Sat: women's night, 7:30 pm-1 am; Sun: AA Live & Let Live group, 8 pm. Gayline: (613) 238-1717 Mon-Fri 7:30-10:30 pm, recording other times. Office: (613) 233-0152
- Gay Youth Ottawa/Hull/Juunesse Gai(e) d'Ottawa/Hull. For info call or write Gays of Ottawa. Meeting/drop-in, Wed 8 pm, 175 Lisgar St
- Integrity/Ottawa, (gay Anglicans and their friends) c/o St George's Anglican Church, 152 Metcalfe St, K2P 1N9, (613) 235-2516, 9-5, Mon-Fri. Meets 2nd and 4th Weds at 7:30 pm, at St George's
- Lesbiennes et gais du campus/Lesbians and Gays on Campus, c/o SFUO, 85 rue Hastey Street, K1N 6N5
- Live and Let Live Group for gay alcoholics. Contact GO
- Metropolitan Community Church, Box 2979, Stn D, K1P 5W9, (613) 232-0241
- Parents of Gays, Box 9094, K1G 3T8

### Peterborough

- Gays and Lesbians at Trent and Peterborough, 262 Rubidge St, K9J 3P2. Office hours: 7:30-10 pm, Tues-Thurs

### Sudbury

- Sudbury All Gay Alliance, Box 1092, Stn B, Sudbury, ON P3E 4S6

### Thunder Bay

- Gays of Thunder Bay, Box 2155, P7B 5E8 (807) 345-8011, Wed and Fri 7:30-9:30 pm. Recording other times. Meets 1st and 3rd Tues. Dances held monthly



# The Back Page will return next month.

□ Northern Women's Centre, 316 Bay St, P7B 1S1. (807) 345-7802.

## Toronto

For information on groups in Toronto, check Out in The City, p 22.

## Windsor

- AA Acceptance Group — Gay/Lesbian Fellowship, Box 7002, Sandwich Postal Stn, N9C 3Y6. (519) 973-4951.
- Gay/Lesbian Information Line, Box 7002, Sandwich Postal Stn, N9C 3Y6. (519) 973-4951.
- Lesbian and Gay Students on Campus, c/o Students' Activities Council, U of Windsor. (519) 973-4951. Rap sessions weekly
- Lesbian/Gay Youth Group, c/o Box 7002, Sandwich Postal Stn, N9C 3Y6. (519) 973-4951.

## QUEBEC

### Brome

- The Capables. Support group for bisexual men. Contact through Gay Info in Montreal.

### Charlevoix

- Association pour les droits des gais de Charlevoix, CP 724, Clermont, G0T 1C0. (418) 439-2080.

### Hull

- Association gaie de l'ouest québécois, CP 1215, succ B, J8X 3X7. (819) 778-1737.

### Lennoxville

- Students Against Homophobia, Box 1594, Lennoxville Campus, Lennoxville, J1M 2A1.

### Montreal

- Affirmer, CP 471, succ La Cité, H2N 2N9. Gays in the United Church.
- Aide aux transsexuels du Québec, CP 363, succ C, H2J 4K3. (514) 521-9302.
- Aime-toi (AA), 6518, rue St-Vallier, H2S 2P7. (514) 524-5821. For gay and lesbian alcoholics.
- Alpha Kira Fraternity, CP 153, succ Victoria, H3Z 1V5.
- Alternatives, 3440 chemin de la Côte-des-Neiges, H2J 1L2. For gay male drug abusers.
- Les Archives gais du Québec, c/o Sortie, Box 232, Stn C, H2L 4K1.
- Association communautaire homosexuelle de l'Université de Montréal, pavillon Lionel-Groulx, 3200 Jean-Brillant, local 1267, H3T 1N8. (514) 342-9236 (Jean-Pierre).
- Association pour les droits des gais et lesbiennes du Québec (ADGLQ), CP 36, succ C, H2L 4J7. Office: 263 est rue Ste-Catherine. (514) 843-8671. Mon-Fri, 7-10 pm.
- Association des bonnes gens sourdes, CP 764, succ R, H2J 3M4.
- Atelier de théâtre gai, Cégep Rosemont, 6400 16e Ave, local A-418 (Michel Breton).
- The Capables, c/o Gay Info, support group for bisexual men. Meets second Weds of month, 3237, rue St-Antoine.
- Collectif d'intervention communautaire auprès des gais (CICAG), CP 29, succ Victoria, H3Z 2V4. (514) 484-2602
- Le Collectif du triangle rose, c/o Librairie l'Androgynie.
- Comité gai-e du Cégep du Vieux-Montreal, 255 est, Ontario, H2X 3M8. Mon, 6 pm.
- Communauté homophile chrétienne, Centre Newman, 3484 rue Peel, H3A 1W8. (514) 382-8467. For Catholics.
- Contact-nous, (514) 861-6753. Venereal disease treatment.
- Côte à Côte, gay couples group. c/o Gay Info.
- Côte à Côte, Radio centre-ville CINO (102.3 FM). (514) 288-1601. Mon, 4 pm
- Dignity Montréal Dignité, Newman Centre, 3484 Peel St, H3A 1W8. (514) 392-6711. For gay Catholics and friends. Monday 7:30 pm.
- Église Communautaire de Montréal, Montreal Community Church, CP 610, succ NDG, H4A 3R1. (514) 489-7845.
- Fédération canadienne des transsexuels pour le Québec, 16 rue Viau, Vaudreuil J7V 1A7
- Femmes gais de McGill, 3480, rue McTavish, H3A 1X9 (514) 392-8920.
- Gai-écoute (hommes), (514) 843-5652 Wed-Sat, 7-11 pm
- Gay Fathers of Montreal, c/o Gay Info.
- Gay Health Clinic, Montreal Youth Clinic/Clinique des Jeunes de Montréal, 3465 Peel Street, H3A 1X1. (514) 842-8576 General practice, Mon-Fri, 9-5 pm, open until 8 pm Mon & Fri only Closed daily 12 30-1 30 pm
- Gay Info, CP 1164, succ H, H3G 2N1 (514) 933-2395, Thurs-Sat, 7-10 30 pm Recorded message other times Counselling and information
- Gay Physicians of Montreal/Les médecins gai(e)s de Montréal, a/s 2151, rue Lincoln, N° 20, H2H 1J2
- Gay and Lesbian Social Services, 5 rue Weredale Pk Westmount H3Z 1Y5. (514) 937-9581
- Gayline, c/o Gay Social Services Project, 5 rue Weredale Pk, Westmount, H3Z 1Y5 (514) 931-5330 (women), Thurs and Sat, 7-11 pm, 931-8668 (men), 7 days a week, 7-11 pm Info and counselling in English
- Gays and Lesbians at McGill, 3480 rue McTavish, local 411, H3A 1X9 (514) 392-8912

- Le Goéland (AA), 4652 rue Jeanne-Mance. (514) 728-3228. For lesbian and gay alcoholics.
- Groupe de discussion pour lesbiennes, 5 Weredale Park, H3Z 1Y5. (514) 932-9581 (Joanne Stitt).
- Groupe pour lesbiennes alcooliques (AA), 6517 rue St-Denis.
- Integrity: Gay Anglicans and their friends, Box 562, Verdun H4G 3E4. (514) 766-9623
- Jeunesse Lambda Youth, c/o The Yellow Door, 3625 rue Aylmer, 2nd floor, H2X 2C3.
- Lesbian and Gay Friends of Concordia, c/o CUSA, Concordia University, 1455 boul de Maisonneuve ouest, H3G 1M8. (514) 879-8406. Office: room 307, 2070 MacKay, open 1-4 pm weekdays. Meetings Thurs at 4 pm in room H-333-6.
- Lesbiennes à l'écoute, (514) 843-5661. CP 36, Succ C, H2L 4J7. Wed-Sat, 7-11 pm.
- Librairie l'Androgynie, 3642 boul St Laurent, 2nd floor, H2X 2V4. (514) 842-4765.
- Ligue Lambda Inc, CP 701, succ N, H2X 2N2, (514) 526-1967 (Claude) or 523-8026 (Donald). Sports group.
- Live and Let Live, Alcoholics Anonymous group for gay men and women. Tuesdays, 7:30 pm, Rm 210, 5 Weredale Park
- Naches (gay and lesbian Jews), CP 298, succ H, H3G 2K8. (514) 844-0863 or 488-0849. Meets at the Yellow Door, 3625 Aylmer St, Tues at 8 pm.
- Parallèles Lesbiennes et Gais, radio programme, Mon 19h30, CIBL-m1, 104.5. 1691 Pie IX, local 402, H1V 2C3, (514) 526-1489, 526-5387.
- Parents and Families of Gays, c/o Gay Info.
- Productions 88, CP 188, succ C, H2L 4K1.
- Réunion des associations gais et lesbiennes à Montréal (RAGLAM), Box 936, Stn H, H3G 5M9.
- Services communautaires pour lesbiennes et gais du Centre des services sociaux Ville-Marie, 5 Weredale Park, Westmount, H3Z 1Y5. (514) 937-9581 (Joanne Stitt).
- Service Jeunesse, for those 25 and under, meets every Saturday, 8-10 pm at 263 est, rue Ste-Catherine.
- Travesties à Montréal, support for transvestites. c/o Gay Info.
- United Church Gays and Lesbians in Québec/Les Gais et Lesbiennes de l'Eglise Unie au Québec, c/o United Theological College, 3521 University St, H3A 2A9. (514) 392-6711.
- Vivre Gai(e) (AA), St Jean Anglican Church, 110, est Ste Catherine, H2X 1Z6. (514) 733-0757.

## Quebec

- Centre homophile d'aide et de libération, 175 Prince-Édouard, G1R 4M8. (418) 523-4997.
- Groupe gai de l'Université Laval/Groupe des femmes gais de l'Université Laval, CP 2500, Pavillon Lemieux, Cité universitaire, Ste-Foy, G1K 7P4.
- Groupe Unigai Inc, CP 152, succ Haute-Ville G1R 4P3. Social and cultural activities for men and women. (418) 522-2555.
- L'Heure Gaie, Pavillon De Koninck, Cité Universitaire, Sainte-Foy. Radio program CKRL-FM, 89.1 MHz, Thurs 7 pm.
- Ligue Mardi-Gai, (418) 529-6973 (Jean Claude Roy).
- Télégai, (418) 522-2555. Gay info, Mon-Fri, 7-11 pm. Recorded message other times.

## Sherbrooke

- L'Association pour l'épanouissement de la communauté gaie de l'Estrie, CP 294, J1H 5J1.

## NEW BRUNSWICK

### Fredericton

- Fredericton Lesbians and Gays, Box 1556, Stn A, E3B 5G2. (506) 457-2156. Meets 2nd Wed of month.

### Moncton

- Gais et Lesbiennes de Moncton, CP 7102, Riverview, Nouveau Brunswick.

### Saint John

- Lesbian and Gay Organization - Saint John (LAGO-SJ), Box 6494, Stn A, St John, E2L 4R9.

### Western NB

- Northern Lambda Nord, Box 990, Caribou, Maine 04736 USA Serving Western NB and Northern Maine (Madawaska/Victoria/Carlton, NB; Témiscouata, Quebec; and Aroostook, Maine). Gay phoneline. (207) 896-5888.

## NOVA SCOTIA

### Halifax

- Gay Alliance for Equality Inc., Box 3611, Halifax South Postal Stn, B3J 3K6. (902) 429-4294.
- Gayline (902) 423-1389, Box 3611, Halifax South Postal Stn, B3J 3K6. Thurs-Sat, 7-10 pm. Info, referrals and peer counselling
- Lesbian Drop-In, 2nd and 4th Fri of month, 1225 Barrington St Info. 429-4063. Music and conversation.
- Live and Let Live Group, for gay alcoholics. Phone or write GAE
- Rumours (gay community centre), 1586 Granville St, (902) 423-6814 Write: Box 3611, Halifax South Postal Stn, B3J 3K6
- Sparrow, (gay and lesbian Christians and friends), c/o 6046 Williams St, B3K 1E9 Meets Sun at 8 pm. (902) 425-6967

## NEWFOUNDLAND

### Provincial

- Gay Association in Newfoundland, Box 1364, Stn C, St John's, A1C 5N5

## GET YOUR GROUP INTO NETWORK!

Network is TBP's listing of lesbian and gay groups throughout Canada and Quebec. It's a way of letting people in your part of the country know what's happening, and a way of getting others involved

We'll gladly change, add or delete any information on your group — just drop us a line! Network, The Body Politic, Box 7289, Stn A, Toronto, ON M5W 1X9.

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A gay ten-pin bowling league is forming in the Kingston, Ontario area. Now's your chance to get in at the beginning.

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Toronto, Ontario  
M4W 3E2

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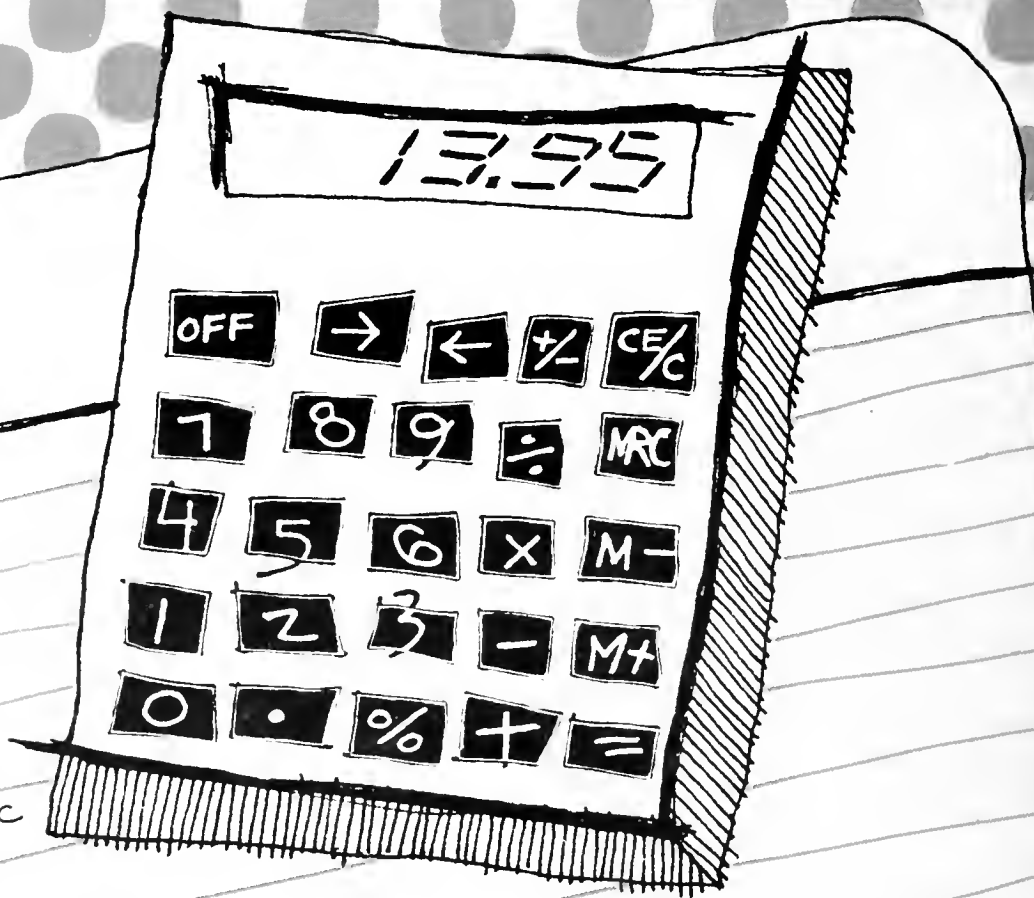
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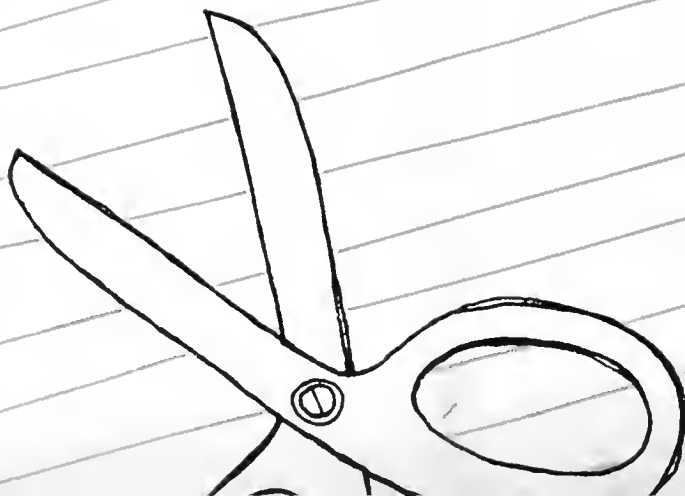
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